Version	1
Last Revision Date	2007

Multi Cultural Information File

DOCUMENT CONTROL	
POLICY NAME	**Multi Cultural Information File**
Department	Human Resources
Telephone Number	01443 424075
Initial Policy Launch Date	2007
Reviewing Officer	Dilys Jouvenat
Review Date	
Date of Equality Impact Assessment	N/A

REVISION HISTORY	
Date	Revised By
2007	Dilys Jouvenat

DOCUMENT APPROVAL	
This document has received approval from:	Date of Approval
HR Senior Management Team	
Corporate Management Team	
Cabinet	

CONTENTS

INTRODUCTION

Welcome to the new and updated Multi Cultural Information File; the original was produced in 2002 and has now been reviewed and updated to take into account both legislative and good practice changes.

Two new sections have been added to extend information available on race, culture and general equality and diversity issues.

Delivering race equality is one of the many challenges for the Council, particularly as the black and ethnic population on Rhondda Cynon Taf is exceptionally low. However, equality and fairness in delivery of our services is a pre-requisite to our success. An awareness of race equality should run through all of our aims and be central to the way we deliver them.

In Rhondda Cynon Taf there is a relatively small minority ethnic population. Unlike cities with substantial numbers of ethnic minority residents the population in areas of low residence tends to be very 'diverse and dispersed', having little contact with public bodies such as a Council. This can mean that on rare occasions when there **is** a need for involvement both residents and staff may find that unfamiliarity can affect the quality of service.

Delivering a service that is racially aware and culturally sensitive is challenging. Very often inappropriate actions and words are unintentional, a result of limited experience of other cultures, religions and faiths.

Under the Race Relations (Amendment) Act 2000, all public bodies are required under the general duty of the Act to

- eliminate unlawful discrimination

- promote equal opportunities

- promote good race relations

Responsibility lies with every employee.

Everyone has the potential to be racist. Race is not just a black and white issue. Many people are perceived as racist purely because of ignorance. This is often called 'institutionalised racism', a phrase coined in the Stephen Lawrence Inquiry Report, written by Sir William Macpherson.

People of any nationality may behave or speak in a racist way towards others from another country or of another faith. A lot of racism is intentional and calculated, causing innumerable conflicts. These conflicts can range from bullying in a school playground through to 'ethnic cleansing' of a country.

This information has been compiled from many sources over a number of years to help public sector employees contribute to the three aims of the Act on behalf of their employer. It is also designed to assist individuals to supply a professional service and offer personal courtesies. It provides a resource to support anyone who is not of the same race, culture or faith to work with or for minority ethnic people.

This resource does not explicitly deal with racism, but rather gives background information about life styles, ethnic origins, religious beliefs, cultures and traditions that may not be familiar.

This information has been compiled in order to assist colleagues throughout all Council Service Divisions.

Every effort has been made to ensure accuracy but it is acknowledged that **this resource has not got all the answers.** That's because we deal with people. People are individuals no matter what their background, colour or creed.

No amount of writing will replace the value of face-to-face consultation with clients, service users or their chosen representatives

The intention is that everyone within the Council will derive some benefit from the file, and enable improvement of service delivery. Contents can be photocopied for 'in-house' distribution, training or education.

Keep this file in an accessible place and ensure everyone within your team or section is made aware of its availability.

Further equality-focused assistance can be obtained from:

Equalities@rctcbc.gov.uk

UNDERSTANDING DIFFERENCES – DO'S & DON'TS

Ethnic and cultural differences within society are seen as a part of a natural variety, which enriches our lives. Mutual respect, knowledge and understanding help to ensure that difference does not become division.

<u>Do</u>

treat people as you would like to be treated yourself. People should be seen first as people not as stereotypes.

be flexible and treat people fairly. It is not simply about "treating everyone the same". People should be treated fairly based on their individual needs.

ask questions if unsure. It is better to make mistakes and learn from them than to base actions and decisions on assumptions.

be prepared to check out the meaning of words for family relationships such as "uncles", "aunts", "cousins" etc. as they may have different meanings in different cultures.

be sensitive to the difficulties that using jargon, slang and certain "humour" may cause for some people.

appreciate how cultural differences in body language can contribute to misunderstandings and conflicts.

be aware that in some communities it may not be the custom to shake hands, especially with women.

be aware that in some communities a woman may feel very uncomfortable or may not wish to be in a room with a man who is not a relative.

be aware that an act of comfort, e.g. putting an arm around a person, may cause embarrassment or offence.

be aware of the major religious customs of people so that dates of appointments and meeting places are appropriate.

- remember that cultures and customs are continually evolving, sometimes very quickly, as we work with the world around us.

<u>Don't</u>

assume that your attitudes and beliefs are somehow culture-free. They aren't.
ask someone what their "Christian" name is unless you know that they are Christian. Do ask what their "first" and "family" name is or what they would prefer to be called.
assume that just because someone responds to questions in English that they fully understand what is being said.
forget that someone who speaks English reasonably well may not be able to read or write it.
assume that looking away rather than maintaining eye contact is necessarily a sign of dishonesty, lack of interest or disrespect. In some communities it may be the opposite.

- under-estimate the influence of your own cultural background in the way it may affect your perception and behaviour towards others.

enter a room unless invited to do so. Be sensitive to and respect customs such as removing shoes. Many cultural or religious customs have their origins in simple hygiene.
make assumptions about a person's religious beliefs based on their nationality or ethnicity.
assume that references to day, date or time have your interpretation. (Not all of humanity uses the Gregorian calendar!)

CENSUS 2001

These were the ethnic groups identified in the 2001 Census for England and Wales:

A)   White
British
Irish
Any other white background

B)   Mixed
White & Black Caribbean
White & Black African
White & Asian
Any other mixed background

C)   Asian or Asian British
Indian
Pakistani
Bangladeshi
Any other Asian background

D)   Black or Black British
Caribbean
African
Any other Black background

E)   Chinese or other Ethnic group
Chinese
Any other

When carrying out any kind of ethnic profile monitoring it is wise to use the same principle categories (A-E), and if more detailed information is required, the sub categories. Rhondda Cynon Taf includes categories of English, Scottish and Welsh in section A).

The reasoning behind this lies within the Race Relations (Amendment) Act 2000. It is a specific requirement of the Act that all public bodies have Race Equality Schemes (RES). The requirement for Race Impact Assessments should be found in every scheme. The Race Equality Scheme for Rhondda Cynon Taf is available from the Equalities team or on the intranet.

In order to evaluate the potential for 'Racial Impact' of any strategy, policy, procedure or project there is a need to have baseline statistics as a starting point. The Census provides that baseline. Comparison of Census information against newer, locally gathered statistics provides a comparative picture. This contributes to the evaluation of any racial impact that a strategy, policy, procedure, or project may have.

In the Welsh public sector, there is a particular challenge for many organisations when promoting racial equality between different groups and assessing racial impact. Apart from 2 major conurbations (Cardiff & Newport) there are statistically small numbers of minority ethnic groups across the country. This lack of percentage does not reduce the risk of discriminatory practices or institutionalised discrimination; indeed, it has a tendency to **increase** the risk, through unwitting prejudice, ignorance, thoughtlessness, and racist stereotyping.

Apart from the 'other white' category in the Census, not one specific minority ethnic group accounts for more than 1.43% of the population in any Welsh unitary authority: 1.43% Pakistanis in Newport and 1.40% in Cardiff, 1.01% Irish in Conwy. The average statistic in Wales for all the categories from 'mixed race' through to 'other ethnic group' is less than 0.17% of its population.

Here are some figures for Rhondda Cynon Taf and surrounding unitary authorities:

	All people	Non-white	Mixed	Asian	Black	Chinese
Rhondda Cynon Taf	231,946	2,673	812	928	207	726
Vale of Glamorgan	119,292	2,576	1,133	704	273	466
Cardiff	305,353	25,729	6,084	12,080	3,898	3,667
Bridgend	128,645	1,767	501	546	104	616

WORDS AND TERMINOLOGY

Dealing with many issues calls for a common understanding of language.

It is also important that there is common ground for all staff to understand what is meant by certain phrases.

The use of words, phrases and terminology can feel like a minefield of potential misunderstandings and embarrassments. It *is* a minefield and there is no clear path through it. It can be difficult to know what language is acceptable and what is not acceptable. There are no unambiguous "right answers" because the language continually shifts but there are two important reference points.

One is the language that is used officially, in for example legislation or the Census. The Race Relations Act and various amendments have had to set out legal definitions of terms such as 'race' or 'ethnic minority'. The Census has had to find a workable way of defining everyone's ethnicity since it first included an ethnicity category in 1991 and while everyone won't agree with these definitions they have wide acceptability.

The second reference point is how people define themselves. If for any reason you are unsure of the appropriate term ask the individual or group how they wish to be identified and addressed.

The information set out on the following pages is only intended as general guidance. The definitions and descriptions are designed to reflect the context in which language is being **currently** used (2005).

However, times change and language is constantly evolving. What is acceptable today may not be acceptable next year.

GLOSSARY OF LANGUAGE & TERMS

Access

The opportunity for people to approach, enter or receive services equally and without detriment. This is not confined to the physical environment and the importance of ensuring that disabled people are able to access services but also **includes cultural and social considerations such as language, education and religious belief.** Services that have not taken such needs into account may deter or cause detriment for individuals who are unable to comply by not meeting the requirements or standards necessary for entry.

Adverse Impact

The detrimental effect (of a policy or procedure) upon some individuals and groups because of their differences. Such differences will generally be defined within the scope of gender, **race,** disability, sexuality, age, **religion / faith and language**. Adverse impact may be created when as a consequence of introducing a policy the different needs of particular groups and individuals have not be taken into account or met to a level equivalent with the main beneficiaries of the policy. It may be caused either intentionally or unintentionally and is measured relative to the benefits given by the policy on the majority. Evidence of adverse impact is likely to render the policy or decision unlawful.

Affirmative (positive) action

To take steps to redress the negative effects of disadvantage and inequality experienced by some groups and individuals through the provision of training and employment opportunities.

African

The term "African" is acceptable and may be used in self-identification, but individuals often prefer to identify by their country of origin, for example, Nigerian, Somali, Kenyan, South African etc.

African-Caribbean

"African-Caribbean" is widely used to acknowledge African roots and cultural origin. It has replaced "Afro-Caribbean". As a generalised description of all the people of the Caribbean it can be misleading and inappropriate because of the ethnic diversity of the area. Many people often prefer to identify with their island of origin e.g. Jamaican or Barbadian.

Afro Caribbean is used less and is gradually being replaced by African Caribbean.

Anti-Semitism

Discrimination targeted towards Jewish people

Asian

This is a general term and although not unacceptable, is very imprecise. Some people in the Indian sub-continent may not consider themselves to be "Asians". It is far more acceptable to the persons concerned to be identified in terms of:

- National origin   e.g. Indian, Pakistani, Bangladeshi
- Region of origin   e.g. Bengal, Punjab or Gujurat
- Religion   e.g. Sikh, Hindu or Muslim

In this present climate, it is recommended to refer to people by their country of origin.

"Asian" as a term is acceptable where the exact ethnic origin of the person is not known or as a collective reference to people from the Indian sub-continent. It is preferable to refer to people as "South Asian" which gives distinction from South Eastern Asia (e.g. Malaysia and Vietnam) and from China. The term "oriental" as in 'oriental gentleman' is imprecise and offensive. British-born South Asians may often accept the same identities and designations of their parents. However, some may prefer to describe themselves as "British Asians" or "Black".

Asylum Seeker

A person fleeing his or her country from religious, political or racial persecution and seeking the protection and safety of another nation state. It is assumed that if he or she stayed in their country of origin, they would be unjustly victimised, imprisoned or killed.

Bigotry

Dislike or hatred of an individual or group because they do not conform to the bigot's idea of 'normal'.

Black

The term 'black' is generally used as a positive all-inclusive descriptor of people who belong to non-white groups. As well as denoting physical differences, it may be used to distinguish cultural and ideological characteristics that are distinct from those of white communities. Referring to people as black is not offensive although some individuals still use the term 'coloured' or 'people of colour' because they see it as less harsh and distinct from the racist use of the term 'black' which was prevalent in the 1960s and 1970s. Most black people will now find the term 'coloured' offensive. Some Asians and Chinese may object to being defined as 'black'. In America, 'people of colour' is an acceptable phrase, but not in Britain.

In day-to-day use many of the people who are included within this 'political' description would not be comfortable in using the term for themselves. Most Chinese people would not see themselves as black, socially or politically, and many Asian people would dissent from its use. Its use as a political term may be gradually narrowing in Britain as the identity of different ethnic groups has become more distinctive but it is still the term most commonly used for people whose background is African.

Black and Minority Ethnic

A summarised descriptor used to distinguish non-white and culturally distinct minority groups and individuals within British society. Sub-categories of this summarised term would include a broad range of different race groups as defined within the 2001 Census. Minority ethnic describes people of an origin or country who may or may not be black but are statistically and visibly fewer in number than the majority white population either locally or nationally. The Welsh Assembly Government no longer uses this phrase, preferring phrases like "minority ethnic groups".

Black British

Although this term is seen in the Census and often used in official documentation, when racial identity is an issue people – especially young people - will refer to themselves as Black. Many born in Wales will refer to themselves as 'Black Welsh'.

BME

In Housing and some sectors of government the initials 'BME' are used as an acronym for 'black and minority ethnic'. Although it is common this gives the impression of busy people who are mildly irritated by having to use four words where three letters is adequate and can be perceived as inherently offensive.

British

Essentially, the term "British" is about citizenship. Nearly everybody born in Britain has British citizenship. The term does not directly relate to ethnic or racial origin and it is **not** a synonym for "white", "English" "Welsh" etc. or "Christian".

Burden of Proof

The burden of proving discrimination has taken place was changed in 2001 by the **Burden of Proof Regulations 2001**. Once an individual can show that there is an issue of potential discrimination, the burden of proof shifts to the employer to defend the case and show that the reason for difference in treatment is justifiable and not discriminatory. This represents an important change: previously the complainant had to prove that they had been discriminated against, now the employer needs to prove that they did not discriminate.

Colour blindness

A term used to describe the failure to see or acknowledge racial or cultural characteristics that are different from one's own. Often used to criticise the way in which public policies have been developed without reference to the needs of minority ethnic individuals or groups. Such action is usually defended on the grounds that treating everyone the same is treating everyone equally. In reality, this means treating everyone according to the same set of rules or values that reflect the attributes of the dominant culture.

Coloured

This is not an acceptable term to use. Many people find it offensive. Although this term was in common usage some years ago, it is now obsolete and should be avoided.

Cultural Competency

The skills and knowledge associated with delivering services that are based upon acknowledging and meeting different cultural needs.

Culture

The total range of activities and ideas of a group of people characterised by shared traditions, values, beliefs and perceptions that are transmitted and reinforced by members of the group to succeeding generations.

Cultures become distinguishable in relation to each other and can conflict where divergent values or beliefs undermine a mutual respect for difference. Difficulties can also arise where a culture seeks dominance and denies the right of others to exist. The idea **of multi-cultural society** refers to circumstances in which cultures exist along side each in a mutual supportive and harmonious way.

Culture can also refer to the prevailing management/leadership style, traditions, norms and practices within a team, department or organisation.

Dignity at Work

This is the absolute right to be treated with dignity and respect by other colleagues or customers. This concept is often associated with protecting individuals from harassment and bullying on the grounds of their differences inside the workplace.

Direct Discrimination

Where as a consequence of prejudice, a person is treated less favourably on the grounds of his or her gender, **race,** disability, sexuality, age, **religion or belief**. Direct discrimination may be overt or covert as in the appointment of individuals to vacant posts where the reasons for non-selection may not be disclosed by an employing organisation. Direct Discrimination is unjustifiable and illegal.

Disaggregated Equality Statistics

Statistical data that can or has been separated or broken down to provide one or more specific fields of equality information. Disaggregating information provides an opportunity to understand the specific experiences of particular groups and individuals from generic data sources (such as the National Census data).

Discrimination

Treating someone unfairly or differently because s/he happens to belong to or perceived to belong to a particular group of people.

Diversity

The differences in the values, attitudes, **cultural perspective, beliefs, ethnic background**, sexual orientation, skills, knowledge and life experiences of each individual in any group of people.

Ethnic Groups and Ethnic Identity

Ethnic group is a term used to identify people who share characteristics such as language, history, upbringing, religion, nationality, geographical and ancestral origins and place. This provides the group with a distinct identity as seen by themselves and others. Ethnic identity refers to the ways that people see their own ethnicity and this is the information that is used in Ethnic Monitoring. In societies and communities which are ethnically diverse and where families may include people of different ethnic background a person's sense of identity may draw on different ethnicities and not always fit into conventional categories.

'Ethnics' as a term on its own is not acceptable. Neither should a term such as 'immigrants' be used generally, unless in its strict technical sense.

Ethnic Minorities

This is generally accepted as the broadest term to encompass all those groups who are different from the majority in terms of ethnic or cultural identity. It is thus based on social rather than physical characteristics such as skin colour. It is broader than "black" or "visible minorities" — including, for example, gypsies and travellers.

It has a legal meaning within the Race Relations Act and this meaning has been tested and extended by case law. For example Irish Travellers were not considered to be an ethnic minority covered by Race Relations legislation until a ruling in 2001.

The term 'minority ethnic' is frequently used to try to soften the negative feel of ethnic *minority* by emphasising the subject's ethnicity rather than their minority status.

Equality monitoring

The process of collecting and analysing information that relates to a number of generic equality categories, used to provide summarised data about different groups and individuals. Such categories include, race, gender, sexuality, religion or belief, age and disability. Commonly used to distinguish the experiences of different groups and individuals in relation to receiving employment opportunities and public services.

Exploitation

To unethically or unjustly take advantage of a person or situation, for one's own benefit. Exploitation is most likely to occur in circumstances where individuals are vulnerable to mistreatment by others. This may be on the grounds of gender, age, race, sexuality, religion or belief, disability or language.

Gender

A grammatical classification of nouns and related words, roughly corresponding to the sexes. **It is also a concept** that refers to the social learned differences between women and men, are changeable over time and have **wide variations both within and between cultures.**

Gender Blind

A term used to describe the failure to recognise the importance of gender other than from one's own gendered perspective.

Gender Dimension

That aspects of any issue that relates to gender in respect of the differences in the lives of women and men.

Gender Equality

Men and women are free to develop their personal abilities and make choices without the limitations set by strict gender roles; that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. Perception of gender equality is influenced by one's own 'status'.

Gender Gap

The gap (in any area) between women and men in terms of their levels of participation, access, rights, remuneration or benefits.

Gender Identity

The gender a person identifies with, not necessarily the same sex as they were assigned at birth.

Gender Impact Assessment

An assessment of present or future policies and decisions to establish whether a detriment on the grounds of gender may occur. Impact assessment must take place at all stages of policy / project design to ensure action is taken to mitigate or eliminate adverse impact.

Gender Proofing

A check carried out on any action to ensure that any potential gender discriminatory effects have been avoided. (Particularly relevant for minority ethnic women.)

Gender Reassignment

The process of transitioning from the gender assigned at birth to the gender the person identifies with. This may involve medical and surgical procedures.

Gypsies and Travellers

Of the 200,000 to 300,000 travellers in the UK, by far the largest group are Romany Gypsies, who have been in the UK since the early 16th century. Romany Gypsies and Irish travellers, who have been travelling in the UK as a distinct social group since the 1800s, are each recognised in law as separate racial groups. It is inappropriate to refer to Gypsies or travellers as 'Gippos', 'tinkers' or 'pikies'.

Half-caste

An unacceptable term though it may still be in common use among older people in both black and white communities.

Harassment

The Employment Equality Regulations 2003 specifically define harassment. Harassment will occur where, on grounds of religion or belief or sexual orientation, 'A' engages in unwanted conduct that has the purpose or effect of violating 'B's dignity or creates a hostile, degrading, humiliating, intimidating or offensive environment for 'B'.

Health Inequalities

Health inequalities are disparities in the health status of individuals and communities that are attributable to social, economic and environmental disadvantage.

Human Rights

The term 'human rights' is used to describe an individual's rights to protection against encroachment and mistreatment by the state. The concept of international human rights acknowledges that every single human being "is entitled to enjoy his or her human rights without distinction as to race, colour, sex, language, religion or political or other opinion, national or social origin, property, birth or other status. "

Impact Assessment

The assessment of policies and decisions to establish the nature and degree of impact upon particular stakeholder communities. Race Impact assessments are linked to Legislative requirements.

Indirect Discrimination

A requirement, provision or practice which when applied equally has the effect, in practice, of disadvantaging a considerably higher proportion of one group than the other, i.e. operating an arbitrary height restriction for recruitment to particular jobs.

Inequality

Unfair treatment usually occurs as a consequence of the denial of the right to be different. Inequality can occur through many things, but is more commonly associated with gender, **race,** disability, sexuality, age and **religion.**

Institutional Discrimination

Unfair treatment that arises form the policies, rules, procedures, practices and culture of an institution or system. As a result there is a collective organisational failure to provide appropriate and effective services to individuals with different needs. Although relatively unseen, it can be detected in processes, attitudes and behaviours that amount to discrimination through unwitting prejudice, ignorance, thoughtlessness and negative stereotyping.

Institutional Racism

A term most often used in association with the Macpherson Report, which was published following the public inquiry into the death of Stephen Lawrence, to explain the presence and nature of racism within public services.

Invisible Barriers

The expression of attitudes, perceptions and beliefs that promote a set of norms and values which prevent a person's empowerment/full participation in society.

Mainstreaming

The Welsh Assembly Government is working with the three Commissions in Wales (Equal Opportunities Commission, Commission for Racial Equality, Disability Rights Commission) on mainstreaming equalities into every aspect of policy and practice as both employer and within service delivery. The Government in Wales Act, s.120 applies.

Current and future legislation and accepted progressive policy development and good practice now seeks to ensure those issues of equality are considered and implemented throughout an organisation's functions. **The most recent example of 'mainstreaming' is the Race Relations (Amendment) Act 2000.**

Managing Diversity

Managing diversity is a concept associated with human resource development and building ways to promote effective people management. It challenges traditional managerial models of standardising treatment, by seeking to harness the diversity of the working population to improve the performance of the organisation. This is achieved by recognising the different contributions individuals are able to make and promoting practices that enhance the performance of all staff. The dimensions of difference implcit within the diversity model include gender, race, culture, age, family/carer status, religion, sexuality and disability. It is founded on the premise that harnessing these differences will create a productive environment in which everybody feels valued, where their talents are being fully utilised and in which organisational goals are met. The three stages to managing diversity are: acknowledging or recognising diversity, valuing diversity and utilising or managing diversity.

Marginalisation

A process of treating individuals and groups less favourably by reducing opportunities to participate usefully in social life. Often the result of being overlooked or ignored when services are being distributed or opportunities generated to improve quality of life. The consequences of marginalisation are poverty and severe social disadvantage.

Migrant Worker

The term 'migrant worker' is enshrined in European law to denote anyone who is working in a country other than their country of origin. However, the terms 'migrant' and 'economic migrant' are often used inaccurately to describe asylum seekers and should not be used in this way.

Mixed Race

Though it is widely used the term "mixed race" can also carry negative connotations. Alternatives are to refer to the person as being "of mixed parentage" or "dual heritage"; and "multi-racial"; or "dual cultural heritage" when referring to a household.

Nitty-gritty

Some find this term offensive as its source can be found in the history of the slave trade.

Non-Visible Minority Ethnic Groups

There are many groups that fall under this heading, a few of the most obvious where inappropriate language is often used have been identified. It is unacceptable to use terms such as 'Paddy', or 'Mick' to refer to Irish people or 'Taff' for Welsh or 'Jock' for people from Scotland. It must be stressed that this does not mean that individuals may not choose to answer to these names. Likewise, 'Yidds' is an unacceptable term to describe Jewish people, while terms like 'Spick', 'Dago', 'Argies', 'Krauts' and Wop' are also unacceptable.

Non-white

Many people find this term deeply offensive as its origins stem from Apartheid.

Oppression
The systematic exploitation of one social group by another for its own benefit; it involves institutional control, ideological domination, and the imposition of the dominant group's culture on the oppressed group. 20th century history offers many examples.

Political Correctness (PC).

Political correctness refers to a code of acceptable and unacceptable terms that is used to assess whether the speaker holds socially acceptable views. It originates in the belief that inequality can be tackled 'politically' by challenging the way people behave and act in public, irrespective of what might be going on privately in their head. This is intended to create a social climate in which people quickly learn appropriate terms and ideas because of the fear of social disapproval.

A criticism of Political Correctness is that it restricts open discussion and that people learn more effectively if they have the opportunity to discuss and understand rather than obey. It hasn't had a good press in recent years and has become a term of caricature.

Positive Action

Activities to enable and encourage individuals from disadvantaged and under-represented groups to compete effectively for jobs. It addresses the consequences of inequality such as lower educational attainment and restricted skills acquisition. Under-representation is calculated in relation to the proportionate size of the group within the wider community and its size and location within the organisation. Positive action is lawful under the Sex Discrimination Act (1975) and the Race Relations Act 1976

Positive Discrimination

Positive discrimination is legal when it applies to disabled people who, if meeting the minimum criteria for a job, are guaranteed an interview for that post. Jobs can also be 'ring-fenced' for disabled person's appointment only. Any other 'form' of positive discrimination is simply discrimination and therefore illegal.

Prejudice

A negative judgement formed and expressed about others on the basis of inadequate information. However, being prejudiced against someone because of who he or she is or what they represent becomes very serious if that prejudice has an effect on the way that person is treated. **Once a prejudicial thought (conscious or sub-conscious) is translated into a deed it becomes an act of discrimination**.

Race

The belief that people can be classified in any meaningful way on the basis of race is discredited but the word is in common use because it is a way of distinguishing between people who have different geographic origins and look different physically. 'Racism' refers to the set of ideas that different peoples have distinctive characteristics that determine their respective culture, essentially involving the idea that one race is physically, intellectually or morally superior to another. 'Racism' is also used as the term to describe the social process by which the ideas of inferiority/superiority are translated into inequality through discriminatory actions.

People who believe in or practice racism are called racists. They claim that members of their own race are mentally, physically, morally, or culturally superior to those of other races. Because racists assume they are superior, they believe they deserve special rights and privileges.

Racism is a form of prejudice. Many people tend to consider their own appearance and behaviour as normal and therefore desirable. They may distrust or fear people who look or act differently. When differences are obvious - such as in skin colour or religious worship - the distrust becomes greater. Such attitudes can lead to the belief that people who look or act differently are inferior.

Racism takes many forms. It may involve physical violence or verbal abuse, bullying or harassment. It may also be expressed in more subtle ways such as not appointing individuals from different race groups to particular jobs or restricting opportunities for training or promotion. **Failing to take account of the needs of individuals from different race groups when developing and delivering public services can be interpreted as an act of racism.**

Race Equality Scheme

A framework for delivering a programme of action to promote race equality within public services. The Race Relations (Amendment) Act [2000] placed general and specific duties on public authorities to promote race equality as a statutory responsibility. To demonstrate how both their general and specific duties are being met, public authorities are required to produce and publish a Race Equality Scheme (RES). The RES is intended to ensure that the general and specific duties are addressed at a corporate level inside public service organisations. A copy of the Council's Race Equality Scheme is available from the Equality, Diversity and Social Justice Team in Human Resources or on the Council web site.

Racial Group

A group of people defined by their race, colour, nationality (including citizenship), ethnic or national origins.

Racial Origin

The original or first racial identity of an individual or group.

Refugee

A refugee is a person leaving his or her country because of the threat or occurrence of a disaster such as a flood, drought, volcanic explosion, and war in order to find a safer environment in which to live. It is generally expected that when the events and consequences that caused a refugee to flee their country have changed and their home is once again habitable they will be able or wish to return

Sexual Harassment

Unwanted conduct of a sexual nature or other conduct based on sex affecting the dignity of women and men at work.

Sexual Orientation and Language

Lesbian, gay and bisexual (LGB) people are excluded by language and behaviour that assumes everyone is heterosexual. We all need to be aware that what we say or write may be heard or read by some one of same-sex orientation. We therefore need to use language that is inclusive and will not cause offence.

There are many words and phrases that are used to refer to sexual orientation in derogatory ways. To avoid any misunderstanding people should stick to using the words lesbian, gay, or bisexual, even though they may hear LGB people choosing to speak about themselves differently.

Care is needed however; some women for instance, may refer to themselves as gay women rather than as lesbians. If you are dealing with an individual, and you need to refer to their sexual orientation, but are unsure, the best guide is to ask politely what word the person prefers and make certain that they are comfortable having this referred to before going any further.

On the whole, the word gay can be taken as referring to both men and women, as in the Gay Olympics. However, it is more commonly used to describe men than women.

When referring to lesbians, bisexual people and gay men do not use phrases that imply that sexual orientation is a choice. Avoid stereotyping and the use of words that have negative connotations. Bisexuality is unlikely to raise any particular considerations for employment or service delivery other than those that affect gay men or lesbians. However, it is important to be aware that people who are bisexual may not wish to be presumed heterosexual, any more than do lesbians or gay men.

People of different generations may use different language to define their sexual orientation. For example, some older people may define themselves as homosexual rather than gay or lesbian. However, the word homosexual is rarely used by younger LGB people and is often seen as derogatory.

Social Exclusion

A concept used to describe the exceptional status of some individuals and groups who are excluded from participating in society because of such factors as stigmatisation, poor health, poverty, inadequate education and unemployment.

Social Inclusion

A policy or practice to promote participation among traditionally excluded communities in the interests of alleviating the effects of inequality and promoting fairness.

Stereotyping

A standardised image or concept shared by members of one group about another. Stereotyping is the process of assuming a person or group has one or more characteristics because most members of that group have (or are thought to have) the same characteristics. It is a simplification and generalisation process that helps people categorise and understand their world, but at the same time it often leads to significant errors.

Transgender

A term used to include transsexuals, transvestites and cross dressers. A Transgenderist can also be a person who, like a transsexual, sometimes with the help of hormone therapy and/or cosmetic surgery, wishes to live in the gender role of choice, but has not undergone and generally does not intend to undergo surgery.

Transsexual

A person whose perception of their own gender (gender identity) differs from the sex they were assigned at birth and who wishes to live as a member of the opposite gender to that they were assigned (a condition known medically as gender dysphoria). Legal protection against discrimination in employment and training is contained in the Sex Discrimination (Gender Reassignment) Regulations 1999 and protects a person '*who intends to undergo, is undergoing or has undergone gender reassignment'* and includes those preparing for such treatment.

Transvestites

People who dress in the clothing of the opposite sex, but will not normally wish to change their physical characteristics. They are not covered by the legislation.

The word Trans is used to cover both transsexual and transgender workers and the term can be used without causing offence.

Vicarious liability

This concept is used to define the scope of responsibility of an employer for the actions of his or her employee. **If an employee commits a discriminatory act, the employer is liable for any compensation that is awarded against the individual if the complaint is upheld. However, if the employer can show they have taken reasonable steps to prevent the discrimination occurring, then the individual employee may be held personally liable.**

Victimisation

The act of targeting mistreatment towards an individual or individuals who may have submitted a complaint on the grounds of discrimination or supported someone else in doing so, or who are vulnerable and open to abuse because of their diminished capacity to challenge such behaviour.

Visible Minorities

The expression "visible minority" has some acceptability and its scope is wider than "black" but it has never really caught on.

<u>West Indian</u>

The term "West Indian" has been widely used to describe all the peoples of the Caribbean but may be inappropriate unless people actually identify themselves in this way. The population of the Caribbean is made up of people from a wide range of backgrounds that generally prefer to be identified with their island origin and referred to as, for example, Jamaican or Antiguan.

<u>Xenophobia</u>

A hatred or irrational fear of foreigners and strangers, or of their politics or culture.

INTERPRETERS AND TRANSLATION SERVICES

Professional interpreters work to a **code of ethics**. This should be clarified and contracted to before any detailed interpretation of a confidential nature takes place.

If you haven't worked with an interpreter before, the following should cover the range of issues that you need to look out for and be aware of. The information is taken from the national Code of Ethics for professional interpreters.

Limit of Services.

An interpreter will limit herself to interpreting. While performing professional duties, the Interpreter will not give advice, express personal opinions or engage in any other activity that may be construed to constitute a service other than interpreting.

Confidentiality.

An interpreter will respect all confidences received in the course of interpretation. All information gained by the interpreter in the course of her professional duties will remain strictly confidential. The information will not be communicated, published or in any way divulged to any organisation or person.

Accuracy & Completeness

The Interpreter will render a complete and accurate interpretation without altering or omitting anything that is stated. The Interpreter will not add to what is said nor will she provide unsolicited explanation.

Impartiality

The Interpreter will be impartial and unbiased and will refrain from conduct that may give an appearance of bias. She/he will not allow personal opinions to interfere with duties nor add unsolicited comments or make recommendations except to assist communication.

Conflict of Interest

The Interpreter will disclose any real or perceived conflict of interest. She/he will not take personal advantage, financial of otherwise, of information obtained in the course of her work.

Disqualification & Impediments

The interpreter will at all times assess her/his ability to maintain the highest standards of professional interpretation. She/he will immediately convey any reservations about her/his ability to successfully complete the assignment.

<u>Accreditation</u>

The interpreter should provide relevant, formal qualifications before being engaged to act on a public body's behalf.

The danger of having a relative or friend 'translate' can be higher than first anticipated. For example, an interpreter known to a client as a family member or friend may not be the most appropriate person to remain unbiased in any information exchange. There is also the danger of a breach of confidentiality at a later date. This is particularly relevant if a woman is looking for a place of safety, or if there is an issue of child protection.

Whilst it seems 'easier', 'more convenient' or 'financially beneficial' to tap into an informal network of interpreters within a community, it is not recommended.

There is also the need to consider the gender of the person requiring translation to benefit from services. For example, a male interpreter may not be appropriate for a Muslim woman.

Rhondda Cynon Taf has signed up to the use of Language Line all service areas can access this service.

<u>WRITTEN TRANSLATION</u>

The translation of documents from one language to another is a skilled profession. The following relates to any document translation that may be required. Again, it can be used to provide the basis of a service level agreement if there is a need to have an on-going translation service.

<u>Accuracy</u>

It is important that the document should be grammatically correct and the translator should be aware of any cultural implications in the document.

<u>Consideration of Culture</u>

A translator will bring to your attention any nuance or tome of writing, which may be unacceptable in another culture.

<u>Speed of Translation</u>

'Turn Around' time of translated documents will be agreed before commencement of the work. For example a document of 600 words should be translated within 3 days.

<u>Document Layout</u>

Document layout of the translated script should be compatible to the original layout unless otherwise advised by the translator. E.G. Farsi is written from right to left and 'back to front' as far as the Western eye is concerned.

CHILDREN'S NEEDS - THE UNIVERSAL NEEDS OF CHILDREN ARE NOT AFFECTED BY THEIR ETHNICITY.

In areas where ethnic minority residence is small it is rare for children from ethnic minority families to be in care.

Almost all children of ethnic minority background in care are of mixed parentage and while race or ethnicity may be a factor in the circumstances leading to referral it may well have very little direct relationship with any specific *community* experience. The child may therefore not *belong* to any ethnic minority community through her or his parentage or family networks and relationships.

For minority ethnic children in areas of low residence the ability to deal with different expressions of racism is a key social skill. Difficulties in doing it successfully or comfortably can lead to emotional and behavioural problems at school or home, in family and social relationships, in social presentation and self care. An important 'need' is to have resources within family and friends, reinforced by the education system and messages from the community in general, so that the child learns to deal with racism and make sense of it in a way that does not do personal damage.

The essential and difficult role of social work where a child is looked after is to provide the resources to enable the child and carers in these circumstances to construct their identity to their own wishes and affirm it securely as they emerge into adulthood. This will include acknowledging, and where necessary addressing, their needs:

- **Physical** - health, food, clothing, hair, skin care etc.
- **Emotional** - self-awareness, personal feelings, feelings of isolation, spiritual needs, and identity.
- **Cultural** - religion, history, identity, language.
- **Social needs** - participation in community groups, involvement with cultural festivals, and recreational activities.

Racism and Racial Awareness

All children have the right to grow up in an environment free of racism, prejudice, discrimination and harassment. Children being looked after, and their Carers, should have an understanding of race and racism to help them develop the survival skills to cope with institutional and personal racism in society. Negative stereotyped images of minority ethnic people and their culture can and does have a major impact on a child's self esteem and confidence. Carers need to help minority ethnic children and young people to cope with racist incidents as they occur. Some carers may find this hard, e.g. they may:

- fail to recognise such incidents
- fail to realise their importance
- have a lack of confidence in handling them, e.g. not know what to do or say
- hold racist views themselves
- not want to "make an issue" over the incident.

Challenging racism

Racism can be found in many forms - from name calling and taunting to physical assault. Left unchallenged, it can affect the thinking and expectations of white children, and leave them with a negative view of minority ethnic children.

Not dealing with incidents as they occur can make a child or young person feel that they are unimportant. It can give the perpetrator the message that it is all right to behave in this way.

Health

The following health issues are particularly relevant for children and young people from minority ethnic groups.

Sickle Cell

The sickle cell globin gene is widely spread through Africa, the Middle East, the Mediterranean countries and India; and, due to slave trade, it has also been carried to North America, the Caribbean, Central America and a few countries of South America.

Sickle Cell Anaemia is not an infection; it is inherited as a result of a child receiving sickle haemoglobin from both parents. The parents can be healthy, silent carriers of the Sickle Cell trait. The haemoglobin (protein) in the red blood cell is affected. Under certain conditions the normally round cell changes to a sickle shape. When this happens, the cell becomes sticky and cells can clump together and block the blood vessels, resulting in excruciating pain. This is called a 'crisis'. It is estimated that there are about 5,000 African-Caribbean Sickle Cell sufferers in the UK. Only rough estimates exist on how many carriers there are and these estimates are as follows:

- 1 in 10 African-Caribbean
- 1 in 4 West Africans

Symptoms – rarely start until after the age of six months. Symptoms and their affects can vary from one individual to another. They can include painful swelling of the hands and feet, and anaemia. The classic swollen hands and feet *symptoms can sometimes be mistaken for child abuse*. This misdiagnosis can cause unnecessary stress, anger and embarrassment to parents or carers. The illness may also cause frequent pain in the joints, abdomen and other parts of the body. Problems with the spleen, jaundice, strokes, leg ulcers, blood in the urine and eye problems can also be experienced. Those affected by Sickle Cell Anaemia are more susceptible to infection. In some cases there is an increased risk of meningitis. A child's growth may be delayed giving rise to difficulties such as teasing in school. This may lead to embarrassment and feelings of inadequacy.

There is no cure for Sickle Cell Anaemia but certain treatments can prevent or relieve symptoms.

Thalassaemia

People who are likely to carry the gene of Thalassaemia are people with Mediterranean descent, for example Cyprus, Egypt, Greece, India, Italy, Lebanon, Malta, Middle East, Turkey and some parts of South East Asia.

In this case, the blood cannot get enough haemoglobin and so the bone marrow cannot produce enough red blood cells. The red blood cells that are produced are always nearly empty. It is estimated that about 200,000 people carry Thalassaemia in Britain. Being a carrier of Thalassaemia is called 'Thalassaemia Minor' or sometimes 'Beta Thalassaemia Trait'. Carriers can be perfectly healthy themselves. Beta Thalassaemia Major is a very serious blood disorder. **Children with Beta Thalassaemia Major are normal at birth but become anaemic between three and eighteen months old.**

Symptoms can include becoming pale, not sleeping well, not wanting to eat, and they may vomit when they do feed. If they are not treated, children would die usually between the ages of one and eight years old. Treatment for Beta Thalassaemia Major is regular blood transfusions, usually every 4 weeks for the rest of their lives, along with other complementary treatment. Most children who are treated grow normally and live quite happily into their teens and beyond.

Mongolian Blue Spots

Mongolian blue spots are common among darker skinned races; such as Asian, East Indian, Mediterranean and African children. They usually disappear around puberty.

They are discolorations that are flat, pigmented lesions with nebulous borders and irregular shape.

This can ***often be mistaken for child abuse*** *as the* ***discoloration can look like bruising.*** It is commonly found over the scrotum or lower lumber spine, although it can be found elsewhere.

Vitiligo

This affects people of all ages and all races, but it's far more noticeable on darker skinned people.

Vitiligo is a loss of pigmentation in the skin that affects about 1% of all people. Loss of pigmentation is normally in patches. Affected areas are unprotected from sunburn but the major effects of the condition are how to cope with what is seen as a disfigurement.

Bruising

A bruise on dark skin may not be as easy to recognise by someone who is not used to looking after a black child. It is therefore important to learn how to identify bruising on darker skin (a doctor or health visitor should be able to advise.)

Female Genital Mutilation

Female Genital Mutilation is a practice that can be prevalent in some ethnic groups in Africa, the Middle East and Asia. The Prohibition of Female Circumcision Act 1985 makes it an offence except on specific physical and mental health grounds.

Personal care

In all cultures a person's every day personal care and appearance is very important. This includes how people dress, their hair, skin and teeth. For most young people, appearance matters. It is important for them to feel good as this often affects how others treat them.

Skin Care

People's skin varies in colour texture and type. The colour depends on the level of melanin (natural skin pigment) in the skin. Therefore, the more melanin, the darker the skin.

African/Caribbean people's skin can be dry due to its natural makeup and climate conditions. Skin needs to be cared for by regular moisturising with creams and lotions. This will help to prevent excess dryness, particularly in winter months when it can be most prevalent.

Oil based products specially developed for black skin can help with dry skin and there is a need to avoid alcohol-based products.

In particular pay attention to skin after showering or bathing. Skin that has not been moisturised can have an ashen appearance.

Exposure to the Sun

Although lighter skin tones are more sensitive to sun, all skins can get sunburnt. African/Caribbean people can and frequently do get sunburnt if exposed to the sun for long periods.

Sun protection should be used, with high factor creams for babies and young children.

Cosmetics

There is a wide range of cosmetics designed for black skin tones.

Hair care

It can be difficult for carers of African/Caribbean children, as they may not know how to look after the hair of a black child. Children who have been removed from their birth families and communities may have been too young to acquire the skills themselves.

The following may help:

- Use shampoos and conditioners recommended for African hair
- Avoid other shampoo and conditioners as they contain a high level of alkaline and alcohol which can dry and strip African hair of its natural oils
- Daily hair washing will strip the hair of its natural oils
- Apply hair creams and pomades straight after washing and drying the hair. Take care not to over dry as this can cause breakage
- Apply hair creams or oils before using hair dryers
- Comb hair morning and night, to keep it free of knots
- Plaiting hair is 'cool'. It also keeps it tidy and reduces the risk of nits
- Trimming and styling of hair should only be done by a hairdresser who is able to work with African / Caribbean hair
- After swimming always shampoo, condition and moisturise hair

Be aware that for some minority ethnic children and young people their hair should not be cut due to their religious beliefs. (Rastafarians and Sikhs.)

A GUIDE TO HINDU, SIKH AND MUSLIM
NAMING SYSTEMS

Asians in Britain – as previously mentioned, the term 'Asians' refers to people from India, Pakistan and Bangladesh and to people of Indian and Pakistani origin from East Africa.

Consequently, there are three Asian naming systems, one for each of the three major religious groups: Hindus, Sikhs and Muslims. The three systems are outlined separately.

<u>Asian names on British records.</u>

In Britain, record cards and filing systems are based on 'our' way of using names. This is only one of many naming systems in the world.

The following pages will not solve all the difficulties that arise with Asian people in British records, but is an attempt to reduce misunderstandings and assist when working with minority ethnic clients/customers.

Most problems are likely to arise with people who speak little or no English or who have recently arrived in Britain. Among Asians who have been in Britain for some time, my well have their names correctly recorded. There will, however, be many other people whose names have been incorrectly entered into records, for their own peace of mind and for administrative convenience, to have their records amended. Sorting out existing confusion will need sensitivity and patience.

British names follow a basic three-part pattern, in which the last name is the most important part for official purposes. Records are filed in alphabetical order of surname. Other names distinguish people with the same surname.

Hindu, Sikh and Muslim names are used and recorded differently in the Indian sub-continent (India, Pakistan and Bangladesh). However, most Asian names can be fitted quite easily into British records once it is understood how they work.

THE HINDU NAMING SYSTEM

Gujarati and Punjabi Hindu names only. Hindu names from other parts of India may follow a different pattern.

BASIC PATTERN: three parts, like the British pattern

Examples	First name (personal)	Middles name	Surname (family)
	Lalita	*devi*	*Sharma (F)*
	Raj	*kumar*	*Vasani (M)*
	Vijay	*lal*	*Patel (M)*

First name: Personal name, used by family and friends, much like the British 'Christian' name.

First name used with the middle name to show respect or formality e.g. *Lalitadevi, Rajkumar.* This is the traditional polite or official form of address.

The middle name is only used with the first name. There are only a few Hindu middle names. Here are a few of the common ones:

Male: *bah, chand, das, dev, ant, kumar, lal, nath, pal.*

Female: *behn, devi, gowri, kumari, lakshmi, rani.*

Dev, Lal and *Lakshmi* can be either first or middle names. *Kumar* can occasionally be a family (subcaste) name.

The "subcaste" name is not exactly equivalent to a UK surname.

This name, to someone who understands the caste system, gives information about the social status and traditional occupation of its owner.

It should be borne in mind that attitudes and practices have changed and the Indian constitution frowns on the caste system. Therefore, because caste is built into the Hindu naming system, many Indians have now stopped using the subcaste name. This can cause some confusion because **the middle name, used as a surname is not common to all members of the same family.**

ENTERING HINDU NAMES ON RECORDS

1.   Get the full name. Check that you have all the parts.

2.   Enter the last name as a surname.

3.   Check whether the last name is a shared family surname. If not, record the husband or father's name for extra identification. Indicate the relationship with w/o (wife of), s/o (son of), or d/o (daughter of).

GUJARATI HINDU

The basic pattern for **males (& single women)** is:

PERSONAL NAME - FATHER'S PERSONAL NAME - FAMILY NAME

For example:

Father's name -	*Karam Chand Gandhi*
Son's name -	*Mohan Das*
Full name of son -	*Mohandas Karamchand Gandhi*

Father's name -	*Karam Chand Gandhi*
Daughter's name -	*Lalita Devi*
Full name of daughter -	*Lalitadevi Karamchand Gandhi*

In other words, Gujarati Hindus use their father's name after their own name. Another example would be *Vijaylal Patel* uses his father's name *(Jayantilal)* and so is down on records as *Vijaylal Jayantilal Patel.*

Married women take their husband's name:

Vijaylal's wife, *Lakshmidevi* is down on records as *Lakshmidevi Vijaylal Patel.* This system helps to distinguish people with fairly common family names.

Record:	Surname	Other names	M/F
	Patel	*Vijaylal Jayantilal*	*M*
	Patel	*Lakshmidevi Vijaylal*	*F*

The basic pattern for females is normally to have a personal name and a family name only.

Patel and Shah are very common names within the Gujarati community.

As a sign of respect title affixes are often used:

> *Ji, Bhai* and *Lal* for males, e.g. *Gandhiji.*

> *Bai* or *Min* for females.

COMMON PROBLEMS WITH HINDU NAMES ON RECORD

Middle name entered as surname. This may happen because many Indian people are accustomed to giving their first and middle names on official situations, not their surname.

If you suspect the name is wrong, ask for the family name. Change records accordingly after checking with the person concerned.

Large number of people with common surnames.

This often happens in areas where a Hindu community has settled, because surnames are shared by many families. Use the established Hindu system: record the father or husband's name for extra identification.

How to call or address a Hindu

Formally, by title and full name: Mrs *Lalitadevi Sharma* or by title and surname: Mrs *Sharma*.

Informally by first name: *Lalita.* Ask if in doubt.

The most common polite Gujarati Hindu form of address is the equivalent of the British title + surname, first name + *behn* (sister) e.g. *Lalitabehn*, or + *bhai* (brother) = *Mohanbhai.*

THE MUSLIM NAMING SYSTEM
A typical pattern is:

RELIGIOUS NAME(S) - PERSONAL NAME – CLAN / FAMILY /REGIONAL NAME

The religious name is not used as a personal name but is in fact a religious title. The most common one is *Mohammed*, but any of the 99 names of Allah may be given. (These can be found elsewhere in this oack) Other names include *Abdul, Allah, Ullah*.

The titles *Allah* and *Ullah* are usually used together with the personal name, e.g. *Allah Dittah, Hafeez Ullah*.

As the personal name may come first or may be followed by another religious name or used with a title, the real personal name (the one by which a person should be addressed) can normally only be established by asking the individual.

Examples

> *Abdul Aziz*   *Syed Khalid Hussein*

There is no equivalent to our surname. Some Muslims have a final name which may be a clan, regional or family name or a title and may be used as a surname in our terms.

However, as with Hindu family names these are associated with social position. Thus when Muslims feel they are doing well in life they might, if they are traditionalists, decide to add a name of this sort.

Some examples are: *Khan   Shah   Chaudry   Bhatti.*

Conversely, many Muslims in this country, particularly the young have dropped their final name and adapted to our system by using only two names.

It must be remembered that members of the same family usually have completely different names thus kinships cannot be identified or assumed.

Examples: Husband   *Mohammed Hafiz*
           Wife   *Jameela Khatoon*
           Sons   *Mohammed Sharif*
                            Liaqualt Ali
           Daughters   *Shameema Bibi*
                            Fatma Jan

In the UK, some families have begun to use a shared family name. **Children born or at school in UK are most likely to have begun to use their father's last name as a surname.**

For most records, enter the last part of each person's name as the surname (for filing purposes). Note the name of the husband or father for extra identification.

Always call or address Muslims formally by their whole full name (not just a title and last name). This is correct Muslim usage.

Male and female names work to a different system.

MALE MUSLIM NAMES
Basic pattern, usually 2 or 3 parts.

Examples: *Mohammed Hafiz*   *Habib Ullah*
             Gulam Mohammed   *Bahadur Khan Yusef*
             Suleiman Mia   *Mohammed Abdul Rahman*

Personal name: in the Muslim naming system the personal name usually comes first or second. Family members and very close friends only use the personal name alone. Since the first name is often not the personal name, it cannot normally be used alone to address a male Muslim.

Calling name: every male Muslim has a calling name. It is usually a two-part name consisting of a personal name and a religious name. The personal name may come first e.g. *Gulam Mohammed, Yusef Ali* or a second *e.g. Mohammed Hafiz, Allah Dittah.*

To address most devout Muslims by any of the Prophet's names alone is as offensive as addressing a devout Christian as Christ or God.

Other names: some men also have another name, which follows their calling name. This is often a hereditary male name e.g.

   Qureshi   *Choudrey*

but is not usually used by the whole family.

In some cases Muslim men have only begun to use a surname for records since they came to Britain. Instead of a hereditary male name, a man may use the last part of his father's name or a male title (*Miah*). This surname will not usually appear on a passport or any other document issued in the Indian sub-continent.

Note the importance of using a man's whole full name for all formal and official usage (not just title and last name.)

ENTERING MALE MUSLIM NAMES IN RECORDS.

1.   Get the full name. **Check that you have all the names.**

2.   Enter the last part of the full name as the surname for filing purposes. **Check that the person always uses this as his last name. Use full name on all formal or official occasions.**

Where there is no shared family surname, record the father's name for extra identification.

<u>HOW TO CALL OR ADDRESS A MALE MUSLIM</u>

Formally, by title and full name:

    Mohammed Khalid Qureshi   *Mohammed Hafiz*

Informally by his calling name:

    Mohammed Khalid   *Mohammed Hafiz*

unless specifically asked otherwise. (The personal name alone usually indicates a very close relationship). NEVER use *Allah, Ullah* or *Mohammed* alone.

FEMALE MUSLIM NAMES

Basic pattern: Muslim women from rural areas usually have two names, **neither of which is a shared family surname**, e.g.

    Amina Begum   *Salamat Bibi*

    Nasreen Akhtar   *Fatima Jan*

The two names are always used together except with family or close friends.

First name: Always use a personal name, as in the British system.

Second name: Either a female title or a second personal name.

The Asian Muslim female titles are:

Bano   Begum   Bi   Bibi   Khanum   Khatoon   Sultana

Some common second personal names (which may be used instead of a female title) are:

Akhtar Jan   Nessa Kauser   Akhter   Jan

Akhter and *Jan* can also be male personal or second names but are most common as female second names.

If a woman has a first and second name only, enter her second name as surname in the records. Record her father or husband's name for extra identification.

Shared family name: some women, as they begin to have more contact with British society, choose to use their husband's name as a shared family name e.g. *Fatima Bibi* married to *Allah Ditta* becomes *Fatima Bibi Dittah* in records.
Many women, however, find it unacceptable to have their name changed, as this is completely contrary to Muslim custom.

Even if a woman uses a shared family surname, continue to address her by her full name e.g. Mrs *Fatima Bibi Dittah* or by her own name, *Fatima Bibi*. Informally use her first name*, Fatima*.

A few women who use a family surname have dropped the middle name. In this case use the name as you would a British first name and surname.

ENTERING FEMALE MUSLIM NAMES ON RECORD

1.   Get the full name (usually two parts, occasionally three)

2.   Enter the last part of the name as the surname. Use the full name when calling or speaking to her.

If she does not use a family surname, indicate the husband or father's name for extra identification, with 'wife of' or 'daughter of'.

Example: Mrs *Amina Begum*'s husband is Mr *Mohammed Hafiz*

Record:	**Surname**	**Other names**	**M/F**
	Begum	*Amina* wife of *Mohammed Hafiz*	*F*

Address her as Mrs *Amina Begum*, NOT as *Mrs Hafiz*. *Amina Begum* is her name and is what she will hear and respond to.

If a woman uses a shared family surname, enter her name in the normal way. Always use her full name when calling or addressing her.

HOW TO CALL OR ADDRESS A MUSLIM WOMAN

Formally by title and full name: Mrs *Amina Begum*, Mrs *Fatima Jan Dittah*.

Informally by her first name: *Amina Fatima*

Do not address or call Amina Begum as 'Mrs Begum'. These are female titles and do not identify anyone. If you have several Muslim women in the room all or none may respond. Always use the full name.

Begum, Bibi etc. are female names not used as last names by men. Amina Begum's husband is never Mr. Begum, not Fatima Jan's husband, Mr Jan. They have completely different names.

Identifying all the members of one Muslim family where the family is using a shared family name, record each member as normal (Westernised).

Where there is no shared family surname, record and file each member under his or her own name, but note the name and relationship to the head of the family.

Examples:

Husband	*Mohammed Hafiz*
Wife	*Jameela Khatoon*
Son	*Mohammed Sharif*
Daughter	*Shameena Bibi*

Record:

Surname	Other names	M/F
Hafiz	*Mohammed*	M
Khatoon	*Jameela* (w/o *Mohammed Hafiz*)	F
Sharif	*Mohammed* (s/o *Mohammed Hafiz*)	M
Bibi	*Shameema* (d/o *Mohammed Hafiz*)	F

Address each person by his or her full name unless specifically asked otherwise.

BANGLADESHI NAMING SYSTEM

The naming system used by Muslims from Bangladesh, Pakistan and India is complex and subject to variations. It is difficult, therefore to give precise guidance about Bangladeshi names and the situation is further complicated by the fact younger people are increasingly adapting the traditional naming format to fit in with British convention. Traditionally, many do not have a family name, although Bengalis in Britain have started to use one from their own family members to tag onto their 'own' name purely to comply with the British naming system. Most Bangladeshi Muslims have a personal name, but this is often changed to comply with the naming tradition in Britain whereby people have a personal name and a family name. Some common last names used by Bangladeshis are:

Uddin   Ullah   Miah   Ali   Hossain   Ahmed   Gani

The personal name is usually the first name of the person, the second name may well be the name of another family member (father, elder brother, mother etc.) or may be a religious one.

PERSONAL NAMES

Male: *Tahir, Amjad, Abbas, Badsha, Salik, Nazrul, Abdul, Rahim*

Female: *Zoreena, Rahima, Runa, Khaleda, Sabanna, Amina, Hasina*

Second Names:
Male: *Miah, Uddin, Ali, Rahman, Karim, Khan*

Female: *Begum, Bibi, Khatun, Akhtar, Nessa*

Akhtar can be both male and female (*Ahktar Nessa* is female and *Akhtar Ahmed* is male).

NAMING SYSTEMS USED BY SOMALI AND YEMENI MUSLIM COMMUNITIES

Names have three elements:

PERSONAL + FATHER'S NAME + PATERNAL GRANDFATHER'S NAME

This enables families to trace their male line to the beginning of Islam.

Women do not take their husband's name on marriage.

Religious names such as *Mohammed* are often used as personal names and do not cause offence. However, *Abdi* or A*bdul* is never used alone.

Examples

> *Ali Yusif MOHAMMED* marries *Fatima Adan NOOR*
>
> 1st child: *Zainib Ali YUSIF*
>
> 2nd child: *Sahra Ali YUSIF*
>
> 3rd child: *Abdi Rashid Ali YUSIF*

Record as above; in the case of children using parents' full names as cross-reference.

Be aware that some families have adopted the western system and will offer the third element of the father's name as a 'surname' for all the family. Demonstrate a willingness to use the traditional system, but ensure there is a consistency in records.

Another common error is to assume the child has the same third name as the mother.

SIKH

The basic pattern is:

PERSONAL NAME - (FIRST NAME) SINGH or KAUR - (RELIGIOUS IDENTIFICATION) - FAMILY NAME

The personal name is similar to the UK forename but the same name can be given to males and females.

The religious identification names of *Singh* and *Kaur* were originally complementary middle names on the Hindu naming pattern.

- All male Sikhs take *Singh*, meaning lion

- All female Sikhs take *Kaur*, meaning princess

The family name is often associated with place of origin or caste and is avoided by many Sikh families. The use of *Singh* and *Kaur* as 'surnames' means a great deal to Sikhs as a mark of religious identification and rejection of the caste system.

On marriage a woman takes her husband's family name where he uses it, otherwise she calls herself Mrs *Kaur* or sometimes Mrs *Singh.*

Basic Pattern examples:

First Name (personal)	Middle name (religious)	Surname (family)
Baljit	Kaur	Gill (F)
Ravinder	Singh	Sahota (M)

First name: a personal name, used by family and friends, much like the British 'Christian' name. Normally used together with the religious name e.g. *Baljit Kaur, Ravinder Singh*. This is the traditional form of polite address.

Most Sikh first names do not indicate sex and can be both male and female. First names often end in *jit* or *inder* or *want* e.g. *Baljit, Ravinder Kulwant.*

Middle name: Singh (M) or Kaur (F)
Religious name or title showing the person is a Sikh. Boys and men have the name *Singh* and girls and women the name *Kaur.* Some Sikhs feel that when the first name is used alone without *Singh* or *Kaur* the name is not complete. Conservative Sikhs may wish to continue to use *Singh* or *Kaur* (with no family name) as the surname. In this case the husband and sons have the surname *Singh* and the wife and daughters *Kaur.*

Family name: subcaste name indicating caste position. The Sikh religion is against caste, so Sikhs traditionally do not use the family name. In Britain, many Sikhs have begun to use a family name to fit in with the British system and avoid confusion.

Occasionally as an adaptation to the British system, the whole family will use *Singh* as the family surname. (Sikh families from East Africa who have had previous contact with British style administration often use this system.)

ENTERING SIKH NAMES IN RECORDS

1.   Get the full name (usually two or three parts).

2.   Enter the last name as the surname.

3.   **Check whether the last name is a shared family surname**. If not, record the husband or father's name for extra identification. Indicate the relationship with w/o (wife of), s/o (son of) or d/o (daughter of).

In some families the older members may use *Singh* or *Kaur* while younger members use a family surname, e.g. *Jasswinder Singh Gill's* mother may be Mrs. *Avtar Kaur.*

Sometimes a woman adopts *Singh* as a surname: put her full name, plus *Singh,* on records, e.g. Mrs *Swanan Kaur Singh.*

HOW TO CALL OR ADDRESS A SIKH

Formally, by title + full name: Mrs *Baljit Kaur Gill.* Title and surname alone e.g. *Mrs Gill*, may not be acceptable to devout Sikhs even if they now use a family name, since they still consider *Singh* or *Kaur* the most important part of their name. **To be safe, always use the full name.** Calling out Mr. *Singh* or Mrs *Kaur* may cause confusion if there are several Sikhs present.

Informally, by first name, e.g. *Baljit*

COMMON PROBLEMS WITH SIKH NAMES IN RECORDS

Duplicate or untraceable records. Most Sikhs were recorded under surnames *Singh* and *Kaur* when they first came to Britain. Now they may use a family name, and may have two separate sets of records.

If you cannot trace the record of a Sikh under his or her family name, check whether he or she was previously recorded under *Singh* or *Kaur.* Change all records to the family name, after checking with the person concerned.

Mrs. *Singh* and Mrs. *Kaur*. Some women adopt *Singh* their husband's last name, as their surname, e.g. *Amarjit Kaur* may use *Singh* for official records. Remember to say *Amarjit Kaur Singh* not *Amarjit Singh,* which is equivalent to *Mr. Amarjit.*

Mr *Kaur* will always wrong (Remember *Kaur* means 'Princess'). Ask for the real surname (either *Singh* or a family name).

Children lacking a middle name. In Britain, Sikh parents may give their children first name and surname only e.g. *Baljit Gill.* In this case the name alone does not indicate whether the child is a boy or a girl.

CHINESE

As used by the people of Hong Kong

The traditional Chinese naming system places the family name first followed by personal name(s). Chinese people living in the UK may use either the traditional method or the system where the personal name comes first followed by the family name.

In China around 90% of people share around 100 family names and 70% share 50 names.

The most popular family names are: Zhang, Wang, Li, Zhao, Chen, Chan, Yang, Wu, Liu, Huang and Zhou.

The family name is nearly always followed by a two-part personal name.

The two names are usually hyphenated and should be used together.

Main Ethnic Minority Religions

	Family	**Personal**
Example:	CHAN	Siu-Mei

Personal names have meanings, e.g.   *Sui* = Little, *Mei* = Pretty

When addressing informally always use the personal names together.

Women on marriage keep their full name but add their husband's surname at the beginning.

Example: *Chan Sui-Mei* marries *Lee Ho-Wai* and becomes Mrs *Lee Chan Sui-Mei*

Children take their father's surname.

People from Mainland China are more likely to have only two parts to their names.

When recording a Chinese name be sure the second personal name is not used erroneously as the surname.

REMEMBER: The surname comes first. BUT Westernised Chinese may give you their name western style – just to (unintentionally) confuse you. Listen carefully and clarify if needs be.

WORLDWIDE RELIGIONS/FAITHS

Statistics of the world's religions / faith are only very rough approximations, but they do give you an idea of the huge diversity around the world.

Christianity	2.1 billion
Islam	1.3 billion
Hinduism	900 million
Chinese traditional religion	394 million
Buddhism	376 million
primal-indigenous*	300 million
African Traditional & Diasporic**	100 million
Sikhism:	23 million
Juche:	19 million
Spiritism:	15 million
Judaism:	14 million
Baha'i:	7 million
Jainism:	4.2 million
Shinto:	4 million
Cao Dai:	4 million
Zoroastrianism:	2.6 million
Tenrikyo	2 million
Neo-Paganism:	1 million
Unitarian-Universalism:	800 thousand
Rastafarianism	600 thousand
Scientology:	500 thousand

AND for the record, there are **1.1 billion** Agnostics, Atheists, non religious and secular people in the world.

* This is broad classification, not a single religion. This grouping includes thousands of distinct religious traditions, mostly the religious-cultural worldviews of peoples who have been grouped together in one category because they are pre-literate or less advanced technologically than Western/European cultures

** African Diasporic Religions are those that have arisen, typically in the Western hemisphere, among Africans who retained much of their traditional culture and beliefs but adapted to new environments. These include Santeria, Candomble, Vodoun (Voodoo), Shango, etc.

In many areas or subgroups the African elements exist alongside an overlay of European-based elements borrowed from the economically dominant culture, from influences such as Catholicism and Kardecian spiritism.

The fact that these religions exist within technologically advanced cultures alongside "classical" organised religions (such as Christianity) is one of the reasons for grouping these adherents separately from the general "primal-indigenous" category.

Adherents of African diasporic religions typically have no real tribal affiliation, may be converts to African-based religion, and are not necessarily African or black in their race and ethnicity.

Religion

Religion plays a very important and significant role in the lives of many members of minority ethnic groups and can be a very important element in the culture of a community.

The major religions combine a system of central beliefs or faith, with a clear social code, which regulates how members should conduct their daily lives and this can create tensions in Britain where religion has little influence on social behaviour. Over time the ideals of religious practice are under pressure to adjust to social norms in Britain.

As with other aspects of community life, it is important to remember that people are individuals and will vary in the strictness of their religious observance. The following section provides a glimpse into some of the main religions and philosophies that might be met in contact with people from ethnic minority communities.

ISLAM

Islam is a worldwide religion with Muslims (the followers of Islam) totalling nearly one seventh of the world's population. The Prophet Mohammed founded Islam in the seventh century. Mohammed preached that there is only one God (Allah) and that he, Mohammed, was God's messenger. God gave the Prophet Mohammed the principles by which mankind should live. These principles were later recorded in the **Holy Book of the Koran** (also written as Qur'an).

Islam means "submission to the will of God". It was the name given to the religion preached by the Prophet Mohammed about 1,400 years ago.

Within Islam (as within Christianity) there are different branches, the two main ones being the **Sunnis** and **Shi'ites**

There are around two million Muslims in Britain and most live in the inner city areas. The bulk of British Muslims originate from:

- Pakistan
- Bangladesh
- India
- East Africa
- The Middle East
- Sudan
- North Africa
- Kurdistan.

Main languages of the Muslim community are:

- Punjabi
- Urdu
- Bengali with some Pashto
- Farsi
- Arabic
- Kurdish
- Somali

The Principles of Islam

Islam is not just a religion but a complete way of life for the Muslim communities. The Koran (Qur'an) has been the guiding light for Muslims all over the world and set out the five basic principles or duties also referred to as **the ' Pillars of Islam**'.

These are:

>
> ***Shahadah*** or
- **Faith** - declaration of ones faith. Muslims are required to confess their faith *" bear witness that there is no God but Allah and that Mohammad is his Prophet "*
Salah or

- **Worship** - the five obligatory daily prayers performed at dawn, at noon, in the afternoon and at nightfall. *(However, Muslims in this country may try to fit their worship into convenient times of the day).* Prayers are said with the head facing south-east in the direction of the holy city of Mecca. Hygiene is very important and Muslims must wash before praying. They can pray anywhere providing the place is clean.

Zakah or
- **Charity** - a certain percentage (2.5%) of a person's wealth is given to charity.

Sawm or
- **Fasting** - fasting during the month of Ramadan *(ninth lunar month)*. Muslims abstain from eating, drinking, smoking and sexual intercourse from dawn to sunset. Fasting is compulsory for all Muslims from puberty. Exemptions from fasting include the sick, pregnant and menstruating women and those embarking on long journeys, though such people will have to make up the days missed.

Hajj or
- **Pilgrimage -** every Muslim adult who is physically, financially and legally able must make at least one pilgrimage to Mecca. This is a once in a lifetime event of great magnitude and significance in the life of every Muslim. To visit Mecca is to visit the house of God, built by Abraham about four thousand years ago.

The Koran (Qur'an)

This is the Holy Book of Islam and must be treated with the greatest respect. No other book may be placed upon it and nobody should talk, eat or smoke whilst it is being read and it must not be touched by non-Muslims. The Mosque is the most important building and the centre of religious and community life for Muslims. A typical mosque has a mihrab that points to Mecca, the direction Muslims face when praying. Few mosques in Britain are specially built, many being converted buildings, most communities have their own local mosques where religious services and classes are held. Each mosque will have an IMMAM or spiritual leader who reads the Qur'an and leads prayers.

Women are not usually allowed to enter the mosque and, when they do, they are segregated from the men. Anyone entering a mosque must remove their shoes. Muslim men tend to cover their heads for prayer while the women dress modestly with their head, arms and legs covered. Visitors of any creed are welcome in mosques provided that they respect the courtesies specified above.

The Muslim Family

Muslim families are traditionally extended or joint families where grandparents, aunts, uncles and other relatives live together. This may not always be the case in Britain, though members of an extended family may choose to settle in a neighbourhood and maintain close contact. Men and women tend to socialise separately unless they are closely related.
Islam emphasises the equality of all people and consequently men and women have

equal rights. While this is true, the roles and duties are different and clearly defined and this may conflict with Western ideas of equality.

Islam attaches greater importance to the role of a Muslim woman as wife and particularly as mother compared to her other roles.

Women are the centre of the family and the more traditional Muslim fathers and husbands may be reluctant for their daughters and wives to go out to work.

Muslim women have the right to independent ownership of property and income; this right does not change with marriage.

Financial responsibility for the family lies with the man.

Under most Islamic teaching and practice, Muslim women are allowed the right to an education and career and many work outside the home.

Visiting a Muslim home

Muslims appreciate visitors to their home offering to remove their shoes. Many Muslims use their right hand for 'clean' tasks and the left for 'dirty' tasks. Running water is essential for cleanliness; showers and bidets are acceptable, baths are not.

When arranging a visit, it is important to try and avoid prayer times.

Do not shake hands with a Muslim woman unless a handshake is offered.

Muslim women may feel uncomfortable in mixed company and may tend to avoid being in a room with a man who is not a relative.

If you need to speak to a Muslim woman it is better if family members (this includes children) or relatives are present. If this is not possible, it is more appropriate if another woman is present.

If questions of a sexual nature need to be asked of a Muslim woman these should be made by a woman.

Islamic law forbids physical contact between a man and woman other than her husband. This may lead to problems, for example where medical examination is necessary and no female doctor is available.

In care situations, a person of the same sex should provide any intimate nursing care.

Birth

After birth the newborn is washed and the *Imam* (local prayer leader) recites sacred words over the baby. All males are circumcised, before puberty, usually in early childhood. Hair has religious significance and should be shaved during the first month of life.

Marriage

Islam encourages marriage and in certain communities arranged marriages are common. The Muslim man may take up to four wives although in Britain legally only one is allowed. The Muslim wedding can take place anywhere although a registrar must be present.

Divorce

Divorce is met with disapproval but on grounds of adultery, incompatibility, impotence or wilful neglect to maintain one's family is accepted.

Death

Muslims believe that the soul leaves at the point of death and that the body does not belong to the individual but rather that it belongs to God. They also believe that unless the body is buried within 24 hours of death (i.e. the soul leaving) the soul will be unable to progress to heaven. Islamic law also decrees that a body must not be interfered with once the soul has departed, because of these laws and beliefs, a delay in burial and/or a post mortem examination can be deeply distressing for a bereaved family. Where either are unavoidable, the reasons must be carefully and tactfully explained.

Traditionally Muslims are not buried in coffins, the bodies being wrapped in cloths. In Britain however, it is more usual for the body to be placed in a flimsy coffin.

A dying Muslim should be turned to face Mecca and the Qu'ranic call to prayer whispered in his ear. Prayers should continue after death.

After death the body is washed by a person of the same sex and covered with a white sheet. Only a person of the same sex may touch the body.

The body will be taken to the mosque for a funeral service prior to burial.
Only men attend a funeral even if the deceased is a woman.
Burial should take place within 24 hours of death.
Muslims are buried not cremated.
Post mortems are permitted if legally required.
Graves should face towards Mecca and are raised between 4" to 12" to prevent people walking or sitting on them.
Mourning lasts for 40 days.

Dress

Islam requires that standards of modesty are met. The minimum cover for a man is

from the navel to the knees and for a woman from the head to her feet (leaving only her hands and face showing).

The *Qur'an* (33:59) states "O prophet, tell your wives, your daughters, and the wives of the believers that they shall lengthen their garments. Thus, they will be recognized (as righteous women) and avoid being insulted"

Consequently:

- Women may wear a '*hijab*'. This comes from the Arabic word *'hajaba'* – to hide or conceal. The *hijab* is used to cover the head and shoulders.

- Muslim women from Pakistan, India and Bangladesh may wear '*shalwar khameez'* (long-sleeved tunic).

- Women from the Arab Gulf may wear black cloaks covering themselves completely and a veil covering all or part of the face. (Sometimes called a *burkha)*

Iranian and some Somali women may wear the same without the veil.
Muslim women from other countries may wear long-sleeved or modest western dress and cover the head with a scarf.

Hijab is not merely a covering dress but more importantly, it is behaviour, manners, speech and appearance in public. Dress is only one facet of the total being.

A Muslim man is expected to dress conservatively and is not allowed to wear gold or silk (although women can).

For both men and women, clothing requirements are not meant to be a restriction but rather a way in which their society will function in an Islamic manner.

Food

Muslims must not eat pork or anything containing pork. Any utensils or containers that have touched pork or pork products are considered unclean.

All other meat is acceptable provided that it had been killed in certain way *(halal***),** similar to the Jewish requirement for meat to be "*kosher*".

Alcohol and food or drink containing alcohol is forbidden.

'Recreational' drugs are forbidden.

<u>Festivals</u>

Eid-al-Fitr: Festival of breaking the Fast, occurs immediately following the end of Ramadan. It is both a community and family occasion and communal prayers conducted outside weather permitting. The occasion culminates with the exchange of presents such as new clothes and sweets.

Eid-al-Adha: Festival of Sacrifice marks the final stage of the pilgrimage to Mecca. It lasts for a maximum of four days and is celebrated in much the same way as Eid-al-Fitr with big communal prayers and the exchange of gifts. Its special feature is the sacrifice of an animal in commemoration of the story of Abraham and his son Ishmael. The purpose of these festivals is to remind people of their duty at all times to submit to God's will.

<u>Medical Treatment</u>

Modesty is extremely important. A Muslim may strongly prefer to be treated medically by a person of the same sex and may prefer to expose only the part of the body to be treated.

Sunni Islam

Sunni is a form of Islam followed by the majority (roughly 90%) of Muslims.

The word is the most usual form of the name and may also be applied to an individual adherent of *Sunni* Islam. The other tradition within Islam is that of *Shi'ism,* which Sunnis have traditionally regarded as more or less heretical.

The *Sunnis* are so called because they stress the importance of the *Sunna.* In their understanding, the *Sunna* (the model behaviour that the Muslim Community should follow) consists of the works and deeds of the prophet Mohammed

SHI'ITES

Shi'ism is a collective term for several distinct Muslim sects that make up some 10% of the Muslim world.

Sunnis and Shi'ites differ from each other in many ways. They **disagree least** over ritual and law and **diverge most** in ethos, theology and how they conceive legitimate authority.

Imami Shi'ites are permitted to pray three times a day instead of five.

SIKHISM

Sikhism was founded in the Punjab *"Land of the five rivers "* in the north of India over 500 years ago. The word Sikh comes from the Punjab and Hindi language and spoken by most Sikhs and means Disciple. Sikhs follow the teachings of the 10 Gurus, the best known being Guru Nanak *(first Guru)* and Guru Gobind Singh *(tenth Guru)*. The Gurus *(meaning religious leaders)* are revered as saints by Sikhs but not worshipped. Their teachings are recorded in the *Guru Granth Sahib*, the Sikh holy book.

Britain has over 500,000 Sikhs, the largest Sikh community outside India. They are predominantly from the Punjab and East Africa.

Beliefs

Sikhism is not based on rigid rules and laws but on the teachings of the 10 Gurus as set out in the holy book the *Guru Granth Sahib*. The main influences and beliefs are

there is one God who is almighty and eternal
all human beings are equal and brethren
earn your living by honest means and working hard
giving to charity: donating a proportion of your income for the benefit of charity
• *Sewn* : selfless service to God and service to other human beings

Punjab's capital city, *Amritsar,* contains the Golden temple, regarded as the spiritual centre of Sikhism.

Migration has been a way of life for many Sikhs, notably to the former British Colonies of Kenya, Tanzania and Uganda.

Although Sikhs repudiate the caste system, most belong to four social groups based on traditional occupations:

> *Jats* = farmers
> *Ramgharias* = craftsmen
> *Aroras* = business class
> *Bhatras* = traders

THE KHALSA

Modern Sikhism owes its form to the last Guru, Gobind Singh who founded the Khalsa "the pure ones" or Brotherhood. The Khalsa was a brotherhood of fighters who would dedicate themselves to the Sikh cause and were given certain distinctive features to identify them as Sikhs.

There are five of these features or symbols, the *Panja kakke*, which baptised or Khalsa Sikhs wear to this day. They are:

- **KESH OR KESHAS** - long hair usually worn under the turban to symbolise holiness.
- **KANCHA -** small wooden comb to keep the hair tidy and symbolise purity.
- **KARA -** steel bracelet/bangle worn on the right wrist to protect the sword arm and symbolises eternity.
- **KIRPAN -** a small sword symbolising readiness to fight oppression.
- **KACHA or KACHERA** - shorts worn as an undergarment, to symbolise modesty and sexual restraint.

Worship

Sikh temples are known as *Gurdwaras* and the most famous Gurdwara (Golden Temple) is at Amritsar.

It was where the original Guru Granth Sahib (Holy book) was compiled. *Guru* means teacher.

The Gurdwara is the centre of Sikh social life as well as being the spiritual centre. Every Gurdwara has a kitchen *(Langar)* and communal dining area and it is customary to serve food to all who enter regardless of race, social status or religion. This symbolises the equality that is the basis of Sikhism - no discrimination based on caste.

As with all places of worship it is necessary to show respect when entering Gurdwara. Shoes are removed and everyone should cover their heads. Tobacco and alcohol are not permitted.

Birth

As soon as a baby is born the beginning of the *Guru Granth Sahib* is recited. This is known as the *Mool Mantar.*

The naming ceremony takes place several weeks later at the *Gurdwara*.

The child is traditionally named by a name starting with the first letter of a hymn on the page where the *Guru Granth Sahib* (Sikh scriptures) is opened.

Marriages

In Britain arranged marriages are still common and are ideally based on persons being from a similar background.

The Dowry system is still followed in some families, the Dowry taking the form of money, clothes etc.

Any Sikh person selected by the family can perform the religious marriage, which is generally held at the *Gurdwara.* The highlight of the wedding is the four versus spoken and sung as the bride and groom walk four times around the *Guru Granth Sahib* in a clockwise direction, the groom walking in front of the bride. When they have completed four circles they are considered married.

Divorce

Although divorce is accepted, it's against the religious beliefs as marriage is regarded as a sacrament.

Divorcees are allowed to remarry in the holy place of worship.

Death

The dying Sikh may wish to have prayers said or readings from the *Guru Granth Sahib.*

After death the body is washed, dressed and wrapped in a white cloth sheet by relatives of the same gender. The five K's will be present on or with the body.

Sikhs are cremated. The eldest son or a male relative plays an important part in the funeral ceremony. He will accompany the body to the crematorium and assist in placing the body in the incinerator.

Cremation will be carried out as soon as possible after death.

There is no objection to post mortem.

The ceremony will be very simple with no memorials allowed and a deliberate outward show of grief is forbidden.

After the ceremony the ashes can be taken back to the Punjab or scattered over flowing water.

A baby who perinatally dies (3 months before to 1 month after birth) is likely to be buried.

Food

Sikhism is unlike some Eastern religions, which expect their followers to practice self-denials. *Guru Nanak* is reputed to have said *"salvation is not incompatible with laughing, eating, playing and dressing well"*.

Many Sikhs are vegetarians although some eat meat. Even if they are not vegetarian, Sikhs tend not to eat beef because of their Hindu origins. Sikhs may eat *Jhatka* meat. This is meat in which the animal has been killed quickly without suffering or religious ritual.

They are forbidden to eat Halal meat (animal slaughtered according to Muslim laws) or kosher. In Britain Gurdwaras tend to serve vegetarian food.

<u>Visiting a Gurdwara</u>

The Gurdwara can be recognised from the outside by a yellow flag, bearing the Sikh symbol (*Khanda)* made up of crossed swords depicting wisdom and a single sword through the centre representing protection. These are contained within a circular structure representing peace.

The Temple has a number of rooms including a room for worship containing the *Guru Granth Sahib* that is situated on a throne (*Takht*). On entering the Gurdwara a Sikh will remove his shoes and wash his hands and feet. (There are separate rooms for males and females to carry out their cleansing.)

Inside the room where worship is carried out the men and women sit on opposite sides. Main services are held on a Sunday but there is no specific day for worship, the temple will be open from dawn to dusk.

<u>Dress</u>

The turban has become an important symbol of the Sikh faith. Most Sikh men wear a turban as well as some Sikh women. Both men and women dress modestly. Sikh women may wear *shalwar* and *kameeze* (long trousers with a long top and scarf) or western dress.

<u>Festivals</u>

All Sikh festivals except the *Baisakhi (*also called *Vaisakhi)* are based on the lunar calendar and have different dates each year. The main festivals are:

- **Birth of Guru Gobind Singh** (January/February) – celebrated with readings from the Guru Granth Sahib (the holy book) and food in the Gurdwara (Temple).

- **Hola Mohalla** (February/March) - celebration of Sikh military power, established by Guru Gobind Singh. Today, it is celebrated with sports events, music and poetry competitions to remind Sikhs of the festival the Guru began.

- **Vaisakhi** (13 April) - celebrates the formation of the Sikh brotherhood (The Khalsa) in 1699 by Guru Gobind Singh. It is the Sikh New Year. It also celebrates the harvest festival.

- **Martyrdom of Guru Arjan** (May/June) - remembrance of the death in 1606 of the Guru who compiled the Holy Book (Guru Granth Sahib).

- **Diwali** (October) - festival of lights. It is celebrated with lights in the Gurdwara and firework displays. It is also a Hindu festival.

  - **Martyrdom of Tegh Bahadur** (December/January) - celebrated with hymns and readings in the Temple (Gurdwara).

- **Birth of Guru Nanak** (October/November) - celebrated by a complete reading of the Holy Book, hymns, poetry and stories in the Temple (Gurdwara).

HINDUISM

Hinduism is a long established religion, which has gone through many changes and has been influenced by different cultures and civilisations in Indian society. It is estimated that there are about 781 million Hindus (the followers of Hinduism) throughout the world and approximately 300,000 living in Britain (many originating from the Punjab and Gujarat regions of India).

Like Islam, Hinduism is more than just a religion and describes a way of life as well as a set of beliefs. However, it is unlike Islam and indeed Christianity in a number of ways. It has:

no single founder or leader.
no single holy book.
no organised church or hierarchy of spiritual leaders.

Birth

When a child is born, a brief ceremony takes place where a priest whispers prayers in the baby's ear and honey and 'ghee' are then placed on the child's tongue in the shape of OM – the symbol for the Supreme Being. The naming ceremony takes place shortly after birth. Women usually stay indoors for forty days after the baby's birth returning to to normal duties after ritual cleansing.

Marriage

Arranged marriages are common with the consent of the couple. The ceremony is performed in Sanskrit an ancient Indian language. The couple's clothes are tied together and they walk around the sacred fire. The marriage ceremony usually takes place in the bride's house.

Divorce

Divorce is allowed, though very uncommon and considered shameful, especially for women.

Death

Upon death the body is bathed by persons of the same sex and then brought home. A priest will conduct a ceremony of Last Rites and the body is then cremated.

Only men attend the funeral.

White and red are the colours of mourning – not black.

<u>Family</u>

Hindu Families, lie Muslim families are traditionally extended with many generations living together. The man, as head of the family, takes care of providing for everyone, whilst the woman takes care of the home. In Britain today, many women work.

<u>Beliefs</u>

This is a religion that is over 4,000 years old. Hindus believe that there is a **Creator or Supreme Spirit,** which is neither male nor female and is too complex for ordinary mortals to understand and worship. They also believe in reincarnation and that any incorrect behaviour on this earthly life may lead to reincarnation as a lower being such as an animal, and hence regard all life as related to them. The Creator or Supreme spirit is worshipped through one of the other gods and goddesses. The three main images of the Supreme spirit are:

- **BRAHMA (*The Creator)* has four heads indicating that he has a mind which thinks all things.

- **SHIVA** *(The Destroyer)* has many sides to his character. Although frightening and often appearing in graveyards or on battlefields, he is also seen as the life force of the universe.

- **VISHNA (*The Preserver and god of love)*sits in heaven with his wife, but does come to earth usually disguised in one of ten forms.

These three images symbolise the fact that everything in the universe is either being created, preserved or destroyed. Hindus may worship these images or human "manifestation" of them. For example Buddha, Rama and Krishna are manifestations of **VISHNU.**

Hinduism teaches that each living body is built around an eternal soul (*Atman*), which comes from the Supreme Spirit. It is the ultimate desire for each soul to return to the Supreme Spirit some day but to do so it must be clean. The purification needed is hard to achieve in one lifetime. So each soul has to be born over and over again, gradually cleansing and improving itself each lifetime until it is finally clean enough to return to its Creator.

This is the basis of the Hindu belief in reincarnation. The path through each life is called *dharma* and they believe that a person's situation in this life depends on their actions *(karma)* in previous lives. So someone who behaves badly *(bad Karma)* may be born into the next life as an animal or insect or perhaps a human with some disadvantage. Everyone is responsible for their condition in life and can improve their next existence by behaving well and doing good deeds in this one.

<u>Religious Worship</u>

Most Hindu worship – *Puja* - is usually individual rather than communal and takes place in the home.

Communal worship also takes place in the *Mandir* (Hindu Temple) usually on religious anniversaries and special occasions.

Many Hindu homes have a family shrine with statues and pictures of the gods worshipped by the family. *Mandirs* are beautiful buildings, often having statues carved in rocks and depicting gods and other religious idols.

There are certain rules that must be observed when entering a temple - shoes must be removed and women should cover their heads.

Non-Hindus are welcome in the temples provided they show respect and observe the rules. ***However, when visiting an Hindu home, care must be taken never to enter the part of the home reserved for worship unless invited to do so.***

Hindus pray at least once a day and before any religious ceremonies or worship, they must purify themselves through ritual cleansing by abstention from food and the removal of all leather items including shoes.

Hindus hold a reverence for the sacred books:

- *Vedas (Rig Veda, Yajura Veda, Sama Veda and Athava Veha)*

- *Aranyakas (forest books)*

- *Brahmanas (ritual manuals)*

- *Upanishads* (philosophical meditations)

The *Bhagavad Gita* is the most sacred of the Holy Books. It's part of a work written about 2,000 years ago. The *Bhagavad Gita* is found in every orthodox Hindu form and gives moral guidance in a form similar to the Old Testament.

The Caste System

Hindu society is traditionally divided into hundreds of castes or groups based on social and occupational status. The grouping influences a range of family matters such as marriage, food and dress customs.

The system goes back thousand of years and is a basic aspect of Hindu religion.

Every Hindu belongs to a caste group and the many different castes are grouped into four main social classes **(***Varna):*

- *Brahmins*   The highest caste, traditionally priests and teachers but now includes people in business and government
- *Kskatriyas*   traditionally rulers, warriors and policemen

- *Vaishyas*   money matters, merchants, farmers, craftsmen, tradesmen

- *Shudras*   manual workers, labourers, servants

Each caste forms a separate division in society and people from different castes do not normally mix or do the work of other castes. A Hindu's caste is determined by his Karma or behaviour in a previous life.

There is a fifth group outside the caste system traditionally referred to as the *Harrijans* (The Untouchables) who are not allowed to take part in Hindu rites. The *Harrijans* undertake jobs that no other Hindu would do.

Although Indian law forbids the caste system it nevertheless continues as an accepted tradition.

In Britain the system is not strictly followed (especially by younger people) but it is normally expected that people will marry within their own caste.

<u>Food</u>

Hindus do not eat beef and consider the cow a sacred animal. However, vegetarianism is very common amongst Hindus due to their compassion for living things.

<u>Dress</u>

Whilst Hinduism does not require any particular type of dress, modesty is highly valued and governs style of dress. In Britain Hindus may wear wither Western or Indian style dress. Some women may prefer to wear Sari's (normally worn by Gujarati women) or Shalwar Khameez (normally worn by Punjabi women.)

The end of the Sari may be used to cover their heads whenever they go out of the house as a gesture of modesty.

Married women who have said their morning prayers may have a red powder spot (*bindi*) on their forehead. The *sindur* is a red powder applied along the hair parting by some on a daily basis, others wear this on ceremonial occasions.

<u>Hindu Festivals</u>

The temple becomes the focal point for Hindus at festival times. There are many Hindu festivals but the most important festivals are the *Holi* and *Diwali* which are marked in India with holidays and family celebrations like Christmas in Britain.

Holi　　　　This is the spring festival and is usually celebrated in March with bonfires and dancing. It is often associated with Krishna and all barriers of caste and rank are forgotten.

Diwali　　　　(pronounced 'di-valee) often called the "festival of lights " because *divas (*small lamps*)* are lit to guide the God Rama on his return from exile. It is celebrated in October and marks the beginning of the year - New Year in the Hindu calendar.

There are so many Hindu festivals that it is possible to celebrate a festival each day of the year.

BUDDHISM

The religion takes its name from **Gautama Siddartha,** a Hindu prince born in the foothills of the Himalayas in about 500BC.

Gautama came to be known as **"Buddha**" which means the **"Enlightened One."** Dissatisfied with his comfortable life as a prince, he adopted a very austere lifestyle of self-denial and penance in an attempt to understand the mysteries of life. He eventually became convinced that the secret of understanding or enlightenment, lay in a **"Middle Way** " between the extremes of sensual pleasure and a self-denial, a path leading to a state of supreme happiness and peace known as **NIRVANA.**

Today there are around 330 million Buddhists world-wide, the majority living in the Far East. In Britain there is an estimated 130,000 Buddhists.

There are three main branches of Buddhism **THERAVADA, MAHAYANA and VAJRAYANA.**

Beliefs

The starting point for Buddhism is mankind and the way in which people suffer (whether physical pains, dissatisfaction with life, wanting more, fear of change, death etc.). Buddhism seeks to give a person peace of mind and encourage and develop love and compassion towards all living things. The goal of all Buddhists is enlightenment which means to be fully awake to the reality of life - to have an understanding of why there is suffering in the world and how it may be overcome.

Buddhists believe that the answer to all suffering is set out in the **Four Noble Truths** which are:

Suffering is universal and a manifestation of evil.
The cause or origin of suffering is desire.
Suffering can only be ended by putting an end to desire, but there are however six hindrances - greed, hatred, laziness, restlessness, indecision and lack of trust.

- This can be achieved by adopting the **"Middle Way**" between self-indulgence and self-denial.

The Middle Way can be achieved by undertaking the following eight steps known as **The Noble Eightfold Path.** They are having the *Right View; Right Intention; Right Effort; Right Speech; Right Action; Right Livelihood; Right Mindfulness and Right Contemplation*.

This is supported by learning to think, behave and meditate aimed at clearing the mind so that it can rise beyond, or transcend, everyday preoccupation's *(transcendental meditation).*

Buddhism is sometimes described as a philosophy or a system of thought consisting of practical advice rather than a religion. Buddhists do not acknowledge the existence of God or Creator but neither do they deny it.

Worship

Buddhist temples vary in design from one country to another. They are usually built to symbolise the five elements - **wisdom, water, fire, air and earth.** Buddhist temples in Britain have common features. A typical temple *(Vihara)* will have the statue of Buddha: it is where teaching and meditation takes place and an accommodation for resident monks and nuns.

Buddhist's remove their shoes as a sign of respect when entering a temple. Visitors should do the same. It is best not to shake hands with a monk or nun unless a handshake is offered.

Dress

Buddhist monks wear robes of an orange-yellow colour called saffron and go barefoot. They shave their heads and carry bowls known as *begging-bowls,* in which they carry the gifts other Buddhists give them.

Food

Buddhists emphasise the avoidance of intentional killing as a result most Buddhists are vegetarian.

Festivals

There are many festivals but the main one is the *Vaisakha Puja*. This festival is celebrated in the month *Vesak* on the full moon (usually in April — May), the Buddhist New Year commemorates the birth, enlightenment and passing of Buddha. On this day captive birds and fish are released as a symbol of Buddha's love and compassion for living things. In many countries Buddhists hang up paper lanterns and flowers in their homes, light candles and burn incense in the temple in front of Buddha's statue.

Death

Buddhist funerals vary a great deal from country to country. Buddhists see death as natural and inevitable, and this is the main theme of Buddhist funerals. The dead may either be cremated or buried.

TAOISM

Taoism is the teachings of *Lao-Tzu* who lived in the same era as Confucius. In China Taoism is known as *Taochia* or *Taochiao*. The early followers of Taoism were involved in the search for immortality and their ascetic lifestyles involving alchemy and natural remedies gave the religion a mystical reputation.

Taoism promotes the qualities of gentleness and unassertiveness as the means of achieving one's aims and the spirit of Tao has been described as being like water: following the low ground, passive, yielding yet powerful precisely because of its ability to flow around obstacles in its path.

Taoism is also linked to the well-known Chinese concepts of **YIN** and **YANG** which are central principles in traditional Chinese medicine, for example. It is believed that the world was formed from the interaction of two forces, one being **passive, reserved, and cold** known as **YIN** and the other **active, warm and bright** known as **YANG.** Yin is the female principle and Yang the male principle. The well-being of all things requires these two principles to be in harmony.

The main moral issues of Taoism are based on **Five Prohibitions:**

- killing of living creatures

- alcoholism

- hypocrisy

- stealing

- loose living

and the **Ten Instructions:**

be obedient to parents
be obedient to one's master
display kindness to every creature
bear evil received
settle arguments and not harbour hatred
help the poor by one's own sacrifice
free animals;
plant trees and construct bridges
be useful to your fellow men and recite Taoist books
burn incense in glorification of Taoism and its principles.

CONFUCIANISM

Confucius - the westernised version of **KUNGFU-TZU or KUNG FUZI** - was born in what is now the *Shangtung (Shangdong*) province of China in 551BC. He was a teacher of social and moral teachings, who endeavoured to establish a practical philosophy to meet the needs of a generation forgetful of its duty to the state and unable to comprehend the teachings of *Lao Tzu***.**

The two fundamental principles of Confucianism are the worship of ancestors and the belief that by maintaining the morals and cultures of history present day life will be enhanced. According to Confucian ethics, the whole duty of a person is summed up in the word "**Reciprocity".** or **"What you do not want done to yourself, do not do to others *"***

Confucianism, more a moral and social code than a religion, is at the heart of many aspects of Chinese culture.

RASTAFARIANISM

The Rastafarian religion developed in Jamaica as an expression of the African identity of Black people in the West Indies. It is based on the ideas of *Marcus Garvey* who founded the Universal Negro Improvement Association **(UNIA)** in the 1920s as a means of restoring the dignity of the Black people lost through many years of domination and colonisation by Europeans.

The Rastafarian religion takes its name from *Ras* (prince) *Tafari Makonem* , born in 1892 who took the title *Haile Selassie* I when he was crowned Emperor of Ethiopia in November 1930. Marcus Garvey had prophesied earlier: **"Look to Africa, when a Black king shall be crowned, for the day of deliverance is near** " and his followers believe that this event marked the second coming of Christ in the person of *Haile Selassie.*

Beliefs

Rastafarianism is based on the Christian faith but it rejects the European concept of God as white, believing that it is equally valid to believe in a black God. Rastafarians believe that **Haile Selassie 1, Ras Tafari,** is the true and living God **(Jah)** and is regarded as fully incarnate. They also believe that the Bible provides evidence that the Israelites were black and that Rastas now living in exile in Jamaica are their descendants. Rastafarians share the moral values of Christianity. Their faith is derived from a very detailed reading of the Bible especially the Old Testament and the **Book of Revelations in the New Testament.** They also believe strongly in the power of nature and believe that the human race should live in harmony with nature and that the destruction of the environment by developed nations is evil.

Worship

Music is important to Rastafari. Reggae music has often expressed their struggle for liberation and is an important medium through which black pride is projected. Music, drumming (the instrument rooted in African traditional music) and dancing form part of the worship.

For many Rastafarians smoking marijuana *(ganja)* is an important part of their worship and a ritual aid for meditation. The shape of the hand when praying is a symbol for both peace and war. It represents a heart and a spear.

Dress

The best known symbol identified with Rastafarianism is the wearing of hair in **"dreadlocks"**. This is derived from a reference in the Book of Numbers (Chapter 6, Verse 5) in the King James Bible, the version of the Bible which is very important to Rastafarians. The dreadlocks represent the lion's mane and the hair of the African warrior.

The colours **red, gold, green** and **black** have special significance. Red signifies the blood of the race shed in the past; gold symbolises the faith, prosperity and sunshine; green symbolises the promise of a new life in Africa and black symbolises

pride in the black skin.

Food

A preference for natural foods is to be expected from Rastafarian beliefs and although there are no formal dietary restrictions a vegetarian diet is preferable to meat, especially pork. The use of marijuana **(ganja)** is of course highly controversial, and indeed illegal, in Britain. It is believed to assist prayer and meditation and to have medicinal properties. It is also used in cooking.

Babylon

The name of the ancient city has been adopted by Rastafarians to embody the whole concept of white domination and conditioning aimed at persuading Blacks to accept that they are inferior. It has become a sort of code word particularly for young Blacks who use it to symbolise the racial prejudice, social injustice and social exclusion that they experience in Britain.

It is worth emphasising that many young people find the cultural identity provided by the symbols of Rastafarianism attractive without being believers in the faith and living by its codes of behaviour. True Rastafarians often resent the effect this behaviour has on people's perception of their faith.

Festivals

The Rastafarian year is based on the Ethiopian calendar. The main celebrations are:

Ethiopian Constitutional Day (July 16)
Birthday of Emperor Haile Selassie 1 (July 23)
Birthday of Marcus Garvey (August 17)
Ethiopian New Year's Day (September 11)
The Anniversary of the coronation of Haile Salessie 1 (Nov 2)
- Ethiopian Christmas (January 7)

Death

Rastafarians believe in reincarnation; life is eternal, moving from one generation to the next through spiritual and genealogical inheritance. There are no special ceremonies following death.

JUDAISM (JEWISH)

Judaism is a religion dating back over 4,000 years and originated in the Middle East.

There are Jewish communities all over the world. In England, there are major Jewish communities in London, Manchester and Leeds.

South Wales has a relatively small Jewish community; approximately 75% of the Jewish people in South Wales are of the **Ashkenazi** Community, and 25% of the **Sephardi** Community.

The Ashkenazi community originate from Central and Eastern Europe as opposed to Sephardi community who were predominantly from North Africa, Spain and Arabic regions.

Language

In South Wales, Jewish people generally speak English and Hebrew is used for religious services. Other languages used are Yiddish and Ladino.

Key beliefs, sacred texts and language

Judaism is a monotheistic faith: Jews believe there is only one God and assert this in their prayers daily, e.g. "Hear O Israel, the Lord our God, the Lord is one". The **Torah** is the most important sacred text, which is part of the Bible (Old Testament) written and studied in Hebrew. The Torah actually consists of the first five books but frequently the whole text is called Torah. These early books form the basis of Jewish beliefs and practice, tell the story of the beginning of the world and the early history of the Jewish people. The Torah is substantiated by "Oral Law" contained in the Talmud.

Different schools of thought have arisen regarding the understanding of these books. Many Jews are "Orthodox" (ie they maintain the traditional understanding of the texts). Others (Reform, Liberal, Progressive) to differing degrees may partly rethink beliefs and practice in the context of the modern world.

Places of worship, prayer rituals and religious leaders

A **Rabbi** leads Congregational prayers: the Rabbi is acknowledged as a leader and a scholar. Sometimes the leader may be called "Reverend".

Congregational prayers are said in the **Synagogue**, which contains "the Law" - hand-written on parchment by a scribe and housed in "The Ark" - a cupboard or alcove situated in the wall that faces Jerusalem.

Devout Jews pray three times daily. The men, with heads covered, often wear a prayer shawl. On weekday mornings "**Tefillin**" (boxes containing portions of the law) are strapped to the arm and forehead, reminding them to think about and act upon their prayers.

Holy days and festivals

The Jewish day runs from sunset to sunset. The Jewish weekly holy day (the Sabbath) is Saturday (beginning at sunset on Friday evening). The Sabbath is a day of rest from many daily activities -shopping, cooking, occupational work etc. - allowing time for worship but also for family and group activities. It is intended as a day without stress.

Some Jewish people will not even use a telephone (even to seek assistance) on their Sabbath.

Rites of passage

Jewish boys are circumcised on the eighth day after birth, if health permits. The birth of a baby girl is often marked by an announcement at the Synagogue Shabbat service.

Jewish boys are considered to be ready to accept some responsibility for their lives at the age of 13 when they become "Bar-Mitzvah (son of the law). A ceremony is held at the synagogue. Today, in many synagogues, a "Bat-Mitzvah (daughter of the law) ceremony is held when a girl reaches the age of 12.

Jewish marriage is both a civil contract and a holy covenant. Divorce is permitted after all attempts for reconciliation has failed.

Family Life

A traditional nuclear family is the 'norm'.

Status of women

The Jewish race is perpetuated through the female line. The religious duties of women differ slightly from those of men. Women do not need to attend synagogue, or perform daily prayers, so frequently they perform the ceremony inviting the Sabbath into the house. When women do enter the synagogue, women sit separately to men e.g. in a balcony.

Naming

Naming patterns of the home country tend to be adopted.

Make sure you ask for the **Surname** and **Personal name**. **Don't ask for the Christian name**.

Food

The faith of Judaism lays out as part of its rules for life, strict dietary laws known as the *Kashrut.*

Certain animals, birds and fish are either *Kosher* (permitted / regular / in order) or *Trief* (forbidden).

As long as the following are prepared according to Jewish Law the following are kosher:

Animals that chew the cud and have cloven hoof – cows, goats and sheep
All fowl except birds of prey
Fish with fins and scales.

Meat cannot be eaten with dairy and pork is forbidden.

Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. (According to some views, fish may not be eaten with meat).

Utensils that have come into contact with meat may not be used with dairy, and vice versa.

Utensils that have come into contact with non-kosher food may not be used with kosher food. This applies only where the contact occurred while the food was hot.

Grape products (e.g. wine) made by non-Jews may not be eaten or drunk.

Any animal that has cloven hooves and chews its cud may be eaten. Any land mammal that does not have both of these qualities is forbidden. Sheep, cattle, goats and deer are kosher.

Any fish (that has fins and scales) can be eaten, but shellfish such as lobsters, oysters, shrimp, clams and crabs are all forbidden. Fish like tuna, carp, salmon and herring are all permitted.

For birds, the criteria is less clear, but the following are permitted: chicken, geese, ducks and turkeys.

Any product derived from forbidden animals, such as their milk, eggs, fat, or organs, also cannot be eaten. Rennet, an enzyme used to harden cheese, is often obtained from non-kosher animals, thus kosher hard cheese can be difficult to find.

Dairy products may not be eaten at the same time as meat.

Dress

Jews usually adopt the patterns of the home country except that men will wear skull caps in the Synagogue and sometimes outside.

Some very orthodox women cover their heads after marriage with a scarf or wig- called a *Sheitel*.

Hasidic (ultra-orthodox - mainly from Eastern Europe) Jews: Men will wear long dark coats, distinctive hats, beard and long locks of hair. Hasidic women cover their arms and legs.

Salutations

Jews may greet each other with the Hebrew word "*Shalom*" — e.g. "*Shabbat Shalom*" — a peaceful Sabbath. The Sabbath is from dusk on Friday to dusk on Saturday

When you go into a traditional Jewish home

There will be a small box (*mezuzah*) near the door, which Jews touch as a sign of respect.

Workplace best practice

There is a need to allow Jewish employees time off for festivals and holy days. In preparation for their Sabbath, Jews may need to leave the workplace early on Friday to reach home before sunset.

Make acceptable arrangements for dietary laws wherever possible, for example, by providing disposable plates and cutlery. When dealing with conferences or training sessions where food is supplied, remember to offer vegetarian food, served separately from meat or fish products.

Customs and Practice

Orthodox female Jews may be reluctant to shake hands with men (in interview situations for example)

Orthodox male Jews may not welcome physical contact with females (for example in emergency care situations).

Death

If the situation arises where a member of staff has to deal with the death of a Jewish person, a relative or Rabbi should be contacted to arrange removal of the body.

This faith has specific ways of dealing with the deceased.

Jews bury their dead, (naked as in the day they were born) although some reform groups do accept cremation. There is a week of private mourning (Shivah). During the next three weeks normal life is gradually resumed, though a quiet lifestyle may be followed for up to a year.

In domestic and child welfare issues the safety, health and well being of the person overrides any religious observance.

CHRISTIANITY

General

There are many different denominations of Christians but all share a belief in Jesus Christ as the Son of God. Most fall into the Catholic, Orthodox or Protestant traditions, but each varies in precise beliefs and practices.

Key beliefs, sacred texts and language

The Christian sacred text is the Bible, which contains the Old Testament, largely based on the Hebrew Bible, and the New Testament, which contains four Gospels (good news). The New Testament covers the life and teachings of Jesus, his death and resurrection appearances, the Acts of the Apostles speaking of Jesus' ascent to heaven, the early church and letters of an early missionary - St Paul and others.

Key Christian beliefs are contained in Creeds known as the Apostles Creed and the Nicene Creed. These can be found in many Church services and prayer books.

Christians affirm that Jesus is the visible or human expression of God, often using the term "Son of God". Christians also believe that the Holy Spirit, sent by Jesus, can enter those who believe. God the father, Jesus and the Holy Spirit are called "The Trinity", but all are seen as part of the "One God".

Central to Christian life is the commandment Jesus described as his own and new - "love one another as I have loved you". Roman Catholics and some Anglicans have a special regard for Mary, the Mother of Jesus, often portrayed with the infant Jesus in her arms.

Places of worship, prayer rituals and religious leaders

Places of worship include Cathedrals, Monasteries, churches, chapels, meeting places etc - depending on denomination. Religious leaders titles can also be denominational and can include Priest, Vicar, Bishop, Arch Bishop, Cannon, Minister, Pastor.

The head of the Roman Catholic Church is the Pope. Other Protestant faiths have their own leaders - e.g. The Archbishop of Canterbury (Church of England). Some denominations (e.g. Church of England) allow women priests. In others (e.g. Roman Catholic) women priests are forbidden.

Holy days and festivals

Major festivals include Christmas (celebrating the birth of Jesus) and Easter (remembering the death of Jesus and his subsequent resurrection). Saints days can be important festivals, particularly with people whose roots are from continental Europe.

Rites of passage

Baptism and/or naming ceremonies may be performed during babyhood or early childhood. This involves the sprinkling with holy water and tracing a cross on the forehead with the water. Adult baptism is also practised, e.g. in the Baptist tradition where total immersion in water takes place.

Personal commitment, confirmatory or dedication services take place as children become older and gradually accept for themselves, promises made for them by parents and friends when they are very young.

Marriage involves promises of commitment for life but many denominations now accept that this is not always possible and accept divorce after serious thought.

Christians may bury or cremate their dead according to personal choice.

Non-conformist churches

Nationally, there are over 40 organisations that identify themselves as non-conformist, and belong to an 'Evangelical Alliance'. They represent roughly 1.2 million people. There are also breakaway or offshoots of these churches. Some people define them as 'sects'.

The following summarises Evangelical beliefs, but individual groups may add to these beliefs. Many treat the Bible very literally and may believe in demons, Satan and evil spirits. (The 'casting out' of evil spirits believed to possess a child resulted in criminal prosecution and conviction for child abuse in 2005)

An Evangelical believes:

in God as sovereign in Three Persons; Father, Son and Holy Spirit, being three Persons but one God, sovereign in creation, providence, revelation, redemption and final judgement.
in the divine inspiration of the Holy Scripture and its consequent entire trustworthiness and supreme authority in all matters of faith and conduct.

- in the universal sinfulness and guilt of fallen mankind, making him subject to God's wrath and condemnation.

in the substitutionary sacrifice of the incarnate Son of God as the sole and all-sufficient ground of redemption from the guilt and power of sin, and from its everlasting consequences.
in the justification of the sinner solely by the grace of God through faith alone in Christ crucified and risen bodily from the dead.
in the illuminating, regenerating, indwelling, sanctifying and empowering work of God the Holy Spirit.
in the priesthood of all believers, who form the universal Church, the Body of which Christ is the Head and which is committed by His command to the proclamation of the Gospel throughout the world.
in the importance of the local church for spiritual growth, fellowship and service.
in the divine institution of the ordinances of baptism and the Lord's Supper.
in the expectation of the personal, visible return of the Lord Jesus Christ in power

and glory.

Family Life

For Christians, the traditional family (2 parents and children) is considered most acceptable. Some children are given Godparents upon Christening, with whom they may have a close relationship. Originally, the Godparent was expected to look after the spiritual development of the child.

Status of women

Some denominations (e.g. Church of England) allow women priests. In others (e.g. Roman Catholic) women priests are forbidden.

Naming

The tradition of giving a child a 'Christian name' at baptism to mark their membership of the faith has all but disappeared. Surname, First name or Christian name are commonly used.

Food

Christianity has no special dietary laws although some may reject the drinking of alcohol (e.g. most Quakers, Salvation Army and some Baptist and Methodists).

Evangelicals are most unlikely to drink alcohol or smoke, as they believe human body is a Temple of the Holy Spirit.

Some Christians try to give up something for Lent. It used to be rich food in general, but now can be something as 'simple' as chocolate or coffee. This is done to recognise the 40 days and nights of fasting by Jesus in the desert before his arrest and eventual crucifixion.

Some Catholics may abstain from eating meat on Fridays.

Traditional Dress

There is no specific dress code, although decorum is expected within the 'House of God'. Some Christians may wear a crucifix (jewellery). White dresses, white shirts etc may be worn at commitment or naming ceremonies e.g. baptism, confirmation, weddings.

Black is no longer as widely worn at funerals (although not wearing a dark colour may cause offence).

Some Evangelicals prefer no black to be worn at funerals as they come together to say goodbye to the deceased, and celebrate the life that has been led, and that the deceased has now "gone on to Glory" (Heaven).

Some denominations (e.g. Salvation Army) may wear a uniform.

Catholic and Church of England/Church in Wales Bishops and Archbishops wear elaborate robes for services.

Most priests, vicars and ministers have special robes for services and may wear a circular white collar and dark clothing at other times.

Evangelical Pastors may or may not be entitled to wear a white circular collar or sometimes choose not to. If this is the case, there will be nothing to identify them or set them apart from their congregation.

Salutations

Many familiar phrases and words of greeting derive from Christian sayings e.g. "goodbye" is from "God be with you".

When you go into a traditional Christian home

You may see a crucifix displayed, and those of the Greek or Orthodox Church may have an icon, a significant religious picture or prayer displayed.

Roman Catholics may have pictures of the Pope, the Virgin Mary, or any of the Saints hung on the walls.

Workplace best practice

Major Christian festivals and seasons are already built into the national holiday network, e.g. Christmas, Easter.

BRIEF HISTORY OF COMMUNITIES

African-Caribbean Community

The description "African-Caribbean" reflects the fact that in Britain most of the people from the Caribbean are originally of African descent.

In many cases their ancestors were forcibly removed from their homelands in West Africa and transported to the West Indies to work on the cotton, tobacco and sugar plantation as part of the slave trade up to the 1830s. Since the abolition of slavery, Caribbean people have looked for work in other countries.

Several thousand found employment in Britain during the First World War when they were encouraged by the government to come here at a time of labour shortage.

Similarly, in the 1950s many came over to fill jobs in the transport industry and other sectors where labour was scarce. Not all the people from the Caribbean are of African descent. Some were recruited from the Indian sub-continent to work in the plantations after the abolition of slavery and some of Britain's Caribbeans are Guyanese who originated from India.

Language

European involvement in the West Indies began in 1492 with the arrival of Christopher Columbus. Soon after several European nations including Spain, France, Holland and Britain had seized many of the Islands, which came to be known as the West Indies.

By the mid 1700 every Island was controlled by a European country. As a consequence most of the languages spoken in the Caribbean are European, the three most common being Spanish, French and English. The language of the original people disappeared long ago and the African slaves were not allowed to speak their own languages.

In the Islands where Britain was involved, there developed a distinct difference between the English spoken by the whites and educated classes, and the **'patois'** spoken by the ordinary people. Patois is a special dialect invented by the slaves to communicate amongst themselves without the overseers understanding. Today, it is considered a language in its own right. In fact the language has been adopted and adapted by Britain's young Blacks as a badge of identity and used in Rap and Reggae music.

Culture

There are more than a hundred islands in the Caribbean in an area covering two thousand miles from Cuba in the west to Trinidad off the coast of Venezuela. Each island has its own cultures and traditions so there does not really exist a common Caribbean culture except that they share the fundamental influence of the history of slavery and colonial rule.

Music and Carnivals

Music, dancing and carnivals are central to the social lives of the Caribbean islands. Carnivals are religious in origin, but will normally have developed around local events on each island. Music has often served as a vehicle of protest about social and economic deprivation.

Naming System

As a result of the slave system and the influence of Christianity, most African-Caribbean's from the former British West Indies will probably follow the British naming pattern, i.e. British personal name or Christian name followed by a family name/surname. While in most cases the family name is passed from the husband to the children, in some cases the family name is inherited from the mother. This may reflect women's family status, which has tended to be stronger than in Europe.

Family

It was common for the grandmother to play a focal family role, sometimes taking major responsibility for the upbringing of the grandchildren, allowing the mother to work.

During the migration to Britain in the 1950s/60s many children were left with their grandparents while their parents sought employment overseas. When these children joined their parents in Britain, the absence and influence of the grandparent's generation in Britain caused some problems for some families. Today the situation has improved as the grandparent generation become more established. While the traditional roles may have changed and adapted over time, the family support system is still there.

Religion

The main religions of the islands have both European and North American influence. Roman Catholicism is predominant in those islands with former Spanish and French influence and Protestantism prevailed elsewhere. Other religions include those with the old African influence such as Voodoo and Obeah and also Hinduism and Islam, which are practised by the East Indians in Trinidad.

There are many "folk religions" in the islands adding a colourful dimension to religious life. These include Pentecostalists, Seventh Day Adventists, Shango (mainly Trinidad and Grenada), Pocomania and Rastafarians (mainly in Jamaica) and Shouter (mainly Trinidad). Rastafarianism is outlined in detail under "Main Ethnic Minority Religions".

SOMALIS

There is a well-established Somali community in Cardiff. This community now numbers more than 6,000 and was established when Cardiff was a thriving seaport.

Somalis have occupied Somalia, a country on the Horn of Africa for over 1,000 years. More than 95% of the Somali population is composed of a single ethnic group. A common language, culture and Islamic religion unite the Somalis.

Under European and Ethiopian colonisation the Somalis were divided under British, Italian, French and Ethiopian administrations, each seeking power for economic or strategic reasons.

In 1960, British and Italian Somalia became independent, joining together as the new Somali Republic. Since 1969 political repression accompanied by tribal and clan persecutions culminated into civil war (1988), which resulted in the country's disintegration.

There are approximately 60,000 Somalis in Britain who tend to be either the established Somali community of sailors and their families or the more recent asylum seekers and refugees. Ten percent of Somalis live in Wales.

Religion

Most Somalis are Muslims. See references under Islam.

Language

Somali is the national language and the first language of the majority of the population. There are other distinctive dialects. Somalis may also speak English, French, Arabic and Italian. Until 1972 the Somali language had no official written form.

Somali Structure

The social structure is composed of tribes, clans and sub clans that branch out into patriarchal lineage.

The main clans comprise:

- the *Isaq* who live in the north

- the *Dir* who live in the north-west

- the *Darod* in the north east and south west

- the *Hawiye* on the east central coast

- the *Digil* and *Rahanwein* on the south hinterland

The clan family system is the basis of Somali society. It provides individual security, but for society as a whole it is an unstable system, characterised at all levels by shifting allegiances. Somalis identify more immediately with the clans into which each clan family is sub divided, for example the *Isaq* contains clans such as the *Habarawal, Habarjeclo* and *Haber Gerhais.*

Family

The man is traditionally the head of the family, taking major decisions and with main financial responsibilities, whereas the wife is the nucleus of the family and given great respect.

Financial pressures have, however, brought many women and children into the labour market resulting in a shift of responsibilities. Many Somali women who are recent refugees tend to work outside the home.

In Somalia, respect and status are gained through age and therefore Somali parents tend to have unquestioned authority over their children.

Families who do not take responsibility for their children are not considered good members of society.

Dress

See under Islam

Death

See references under Islam

Food

See references under Islam

Visiting a Somali Home

See references under Islam.

PARTICULAR CULTURE AND CUSTOMS

To gesture with one finger as a way of beckoning or asking someone to come to you can be offensive. In Somalia the gesture is used only for dogs and not for humans.

A Somali male may become aggressive or extremely embarrassed of confronted by a figure of authority in front of a Somali woman as it may be construed as losing face.

Somali people tend to try and sort minor incidents out within their own community.

THE CHINESE COMMUNITY

China is the world's largest country with a population of approximately 1.3 billion people. Most of Britain's Chinese communities originated in Hong Kong and the New Territories.

Significant Chinese migration to Britain did not start until about the early nineteenth century with the arrival of Chinese seamen who settled in the major seaport areas including Liverpool, Cardiff and Bristol.

Until the 1950s the majority of Chinese immigrants tended to be seamen or professional people, students and nurses who arrived from different parts of the world. In the late 1950s/60s large numbers of Chinese migrated to Britain from the New Territories of Hong Kong, mainly from the farming and rural areas. It is believed that between 70-80 percent of the Chinese in Britain are from the New Territories.

The Chinese community including those who migrated from Malaysia, Singapore and Vietnam are the third largest ethnic minority group in Britain, after Asians originating from the Indian sub-continent and East Africa and African-Caribbean's. Chinese settlement has tended to be of a scattered nature, partly due to their involvement in the catering trade.

Language

Inevitably a country the size of China has a range of dialects but the two main languages are **MANDARIN** and **CANTONESE**.

Mandarin is the official language and used by people from mainland China.

Cantonese is the language used in the Kwangtung province of mainland China and also by the majority of Hong Kong Chinese and therefore the majority of Britain's Chinese population.

Cantonese is spoken by more people than any other language in the world, although Mandarin is gradually starting to replace Cantonese as the mother tongue of China.

English was the official language of Hong Kong until 1974 but it has never been widely used. Although there are different spoken languages and dialects in China, the pictorial characters used in the written language are common to all of them.

Religion

Traditionally Buddhism, Confucianism and Taoism are the main religions although ancestor worship is still very strong in the Chinese belief system. Islam, Christianity (predominantly Roman Catholicism and Protestantism) and Hinduism (to a lesser degree) are also practised. A detailed outline of Islam, Buddhism, Confucianism, Taoism and Hinduism can be found under "The Main Ethnic Minority Religions".

<u>The Family</u>

The family is very important in Chinese culture, a tradition strongly influenced by the teachings of Confucius.

The family is not just the unit living now, but stretches back through generations of ancestors and forward to generations yet unborn and ancestors are held in great respect. Thus the behaviour of a member of the family reflects not just on himself and his immediate family but also on the reputation of his ancestors and on future generations, making for very strong family loyalty.

The father is the head of the family, with responsibility, wealth and property being passed through the male line.

Daughters are considered to have joined their husband's families on marriage and they effectively break the links with their own families.

Like most ethnic minority communities in Britain the Chinese community faces the problem of maintaining a distinctive culture against the pressure to conform to the British way of life.

As usual there is a generation factor: as the younger Chinese are exposed to British education and adopt a western lifestyle, parents see their children as abandoning the traditions that the older generation wish to continue.

Even the question of language may be a matter for contention with the younger generation being able to speak English fluently whilst their parents, perhaps cannot.

<u>Death</u>

This is an event that must be placed in the family context.

On death, an individual becomes an ancestor to be respected. Chinese bury their dead close to the family home as quickly as possible, as leaving the body above ground is thought to allow the spirit to interfere with the living.

Sometimes a body will be cremated so that the ashes can be returned home to the ancestral burial plot in China.

The funeral is a time to celebrate the wealth and strength of the family and offerings are given so that the spirit can continue to give guidance to the family left behind.

The colour white is synonymous with mourning.

<u>Festivals</u>

The celebration of traditional Chinese festivals provides an important means of maintaining their distinctive cultural identity for the Chinese communities in Britain. The main festivals are:

- ***Yuan Tan -*** Chinese New Year is the most important festival of the Chinese calendar and marks the beginning of the first lunar month. The festival is colourfully celebrated with fireworks, dances (the famous Lion and Dragon dance), the giving and receiving of gifts, flowers and sweets. The celebrations last for about three or more days. This is still less than the twenty days the festival traditionally lasted. Chinese New Year does not fall on the same day as the European New Year because the Chinese use the lunar calendar. This means that it falls on a different date each year according to the European calendar - late January/early February.

- ***Ching Ming*** (usually in April) is the Spring festival and a time to remember deceased relatives. Family members visit the graves of ancestors and the practice of kite flying, an ancient Chinese pastime, is associated with this festival.

- ***The Dragon Boat*** commemorates a celebrated poet, Ch'u Yuan who committed suicide by drowning in protest against a powerful Emperor's treatment of his people over 2000 years ago. In China and Hong Kong the festival is celebrated with boat races featuring teams of rowers in large canoes decorated with dragons' heads, recreating the attempts to save Ch'u Yuan. Special food — rice, beans, pork, seeds and eggs wrapped in bamboo leaves, for example, is an important part of the festival.

- ***The Mid –Autumn Festival*** falls during the full moon and is surrounded by many legends. Moon cakes made from flour and filled with lotus seeds and bean paste are eaten to celebrate this festival

- ***Chung Yung*** is another festival dedicated to remembrance of ancestors.

THE BANGLADESHI COMMUNITY

Bangladesh gained its independence from Pakistan in 1971 following a civil war. It was previously known as East Pakistan. The name Bangladesh means *" land of the Bengali people ".* The country shares its border with the Indian State of West Bengal Bengalis.

Bangladesh is less than two thirds the size of the UK but has more than twice as many people, making it one of the most densely populated countries in the world.

95 percent of Bangladeshis in Britain come from the *Sylhet* region of Bangladesh which has one of the wettest climates in the world.

In Britain, the Bangladeshi people mirror the locations of other people from the Indian sub-continent, with majority of them living in Greater London with the largest concentration in the Borough of Tower Hamlet in East London.

The first Bangladeshi people arrived in Britain in the early 1950s, at first almost exclusively unaccompanied men intending to earn enough money to support their families back home. Many served in the merchant navy in the Second World War and there was a long seafaring tradition with many men serving as stokers and cooks. After the war many settled in the port towns of Britain and took up jobs such as porters in hotels.

Language

Bangla (Bengali) is the language spoken and the official language of Bangladesh. Britain's Bangladeshis speak the *Sylheti* dialect of *Bangla.* Younger Bangladeshis may be more fluent in English than in the *Sylheti Bangla* though the situation may be reversed in the case of the older generation.

Religion

Islam is the main religion. About 87% of the population are Muslims. Other religions include Hindus (12%), Buddhists (0.6%), and Christians (0.3%). A detailed outline of Islam, Hinduism and Buddhism is provided under the Main Ethnic Minority Religions.

Family/Culture

The extended family is extremely important in Bangladeshi life both in Bangladesh and in Britain. Members of the family will assist one another and will share responsibilities.

Bangladeshi culture and tradition places considerable importance on politeness and respect for elders and for those in authority.

However, Bangladeshis in this country live in a society in which respect for authority seems to be breaking down and younger Bangladeshis are inevitably influenced by these attitudes despite their parents' attempts to uphold traditional values.

Most Bangladeshis came mainly from a farming and rural background and their cultural tradition is largely based on folk music and story-telling.

Bangladeshis also have a proud literary heritage with writers and artists of great repute, notably *Zainal Abeden, Nazrul and Tagore.*

Dress

The usual dress for men consists of a *Lungi* (cotton cloth wrapped around the waist and legs) and a vest, which is very comfortable in the hot climate. **Pyjamas and Punjabi suits** are also worn by the men.

The normal dress for women is a *Saree* (traditionally made of fine cotton for everyday use and silk for special occasions) and *Shalwar Kameez.* However, most Bangladeshi men in Britain tend to wear western clothes.

Festivals

Bangladesh has a rich tradition of various cultural events celebrated in dance and music including:

- *Shohib Dibosh* (Language Day) - 21 February

Independence Day - 26 March
Victory Day - 16 December

As Islamic people, Bangladeshi's also celebrate the Muslim festivals of Ramadan, Eid-ul-Fitr, Eid-ul-Adha and the birth of the Prophet Mohammad.

Bengali Hindus also celebrate Hindu festivals.

The dates of these events are determined by the lunar cycles and are not fixed. See detail under Islam and Hinduism in the section Main Ethnic Minority Religions).

THE PAKISTANI COMMUNITY

Pakistan was created in 1947 as West Pakistan when India became independent.

Its creation was in recognition of the fact that most of the population of the area was Muslim whereas the majority of Indians were Hindus.

The dividing line that created the two countries runs through Kashmir with Pakistan controlling the area around MIRPUR while India controlled the KASHMIR valley. Sovereignty of this area is disputed.

Mirpur is a hilly farming area in the foothills of the Himalayas with a dry climate. Most of Britain's Pakistani community originated from this small area, while a small number came from the North West Frontier province near the Pakistan - Afghanistan border.

Settlement in Britain started around the 1920s with a number of seamen deciding to stay and earn their living in the port areas of Britain. Other people from what is now Pakistan served in the British forces during the Second World War and then settled here at the end of the war.

During the conflicts in the *Mirpur* area of Pakistan, a number of the displaced people from that area came to Britain to live with relatives who were already settled here.

Language

The majority of Pakistanis speak *Punjabi* although those from the Mirpur area will speak the Mirpur dialect of Punjab. Pakistanis from the North West Frontier province speak *Pashto.* The official language is *Urdu.*

The Family

The extended family concept is very much in operation within the Pakistani culture. The concept involves distant relatives in a grouping which exists to provide support for its members. Indeed its widest form is the idea of the Biraderi - a kind of clan organisation which is one of the basic foundations of society in much of Pakistan, India and Bangladesh.

Members of the extended family support each other whenever needed, e.g. by lending money, helping out when members are sick and so on. New arrivals in this country could look to the "family" already here to help with accommodation, a job, or setting up in business.

Under Islam, men and women are considered equal. However, it is accepted that the man is the provider and decision maker whilst the woman is the centre of the family. The importance of family loyalty is instilled in children from an early age and it is a matter of family honour that older and vulnerable members are supported.

This contrasts sharply with the overall trend in contemporary Britain where the extended family concept is rare. This can pose problems for the young people from Pakistani families who may find themselves torn between two cultures — one based on family values and loyalty and the other on individuality.

Religion

Islam is at the heart of life and culture for most Pakistanis in this country. Islam plays a very significant part in all aspects of life, including, dress, food and naming processes etc. Therefore some knowledge of its principles is essential to any understanding of the community. (See details of Islam in the section Main Ethnic Minority Religions).

THE INDIAN COMMUNITY

India is similar in size to Europe and with variations of climate and lifestyle much greater than those in Europe. Along with what is now Pakistan and Bangladesh it was part of the British Empire before independence in August 1947. Most of the migrants to Britain from India came from the state of Gujarat, with the other main group coming from the state of Punjab. Others came from East Africa.

Gujarat

Gujarat, on the west coast, is one of the richest parts of India with agricultural wealth and industry, particularly in textiles. Britain has had commercial links with Gujarat since the early seventeenth century when the British East India Company set up its trading post in *Surai* in 1612.

The first *Gujaratis* to come to Britain were students in the late 1800, one being **Mahatma Ghandi** who came as a law student and later led India to independence. The main growth of Gujarati communities in Britain came after the Second World War when their experience in the textile and steel industries was welcomed at a time of labour shortage in Britain.

Many *Gujaratis* share the name *Patel* which means "landowner" because originally Patels were farmers in the Kaira district of Gujarat.

On arrival in Britain they took any available job but eventually by hard work and a flair for business started up grocery shops, newsagents and similar concerns, many of which have since become very successful.

Most Gujaratis are Hindus, but some are Muslims. Their first language is Gujarati though people from the *Kutch* region in the north speak a dialect of Gujarati called *Kutchi.*

PUNJAB

The Indian Punjab (there is also a Punjab province in Pakistan) in northern India is mainly a farming area where the traditional culture is based on village life. However, it now also has a thriving manufacturing industry producing goods for export.

Punjab is the homeland of the Sikh people (about 60%) though in India as a whole Sikhs only account for about 2% of the population.

However, most British Punjabis are Sikhs. Sikhs are proud of their reputation as fighters and many served in the British forces in the Second World War. The link with Britain is much older than that though because of the British rule in India and there have been Punjabi communities in Britain for a hundred years

As is the case with Gujaratis and other nationalities from the Indian sub-continent, the main growth of Punjabi communities in Britain was in the post war period, particularly the 1950s and 1960s.

The first language of the people of Punjab is Punjabi, though like Gujaratis they will be more or less familiar with Hindi, the official language of India.

EAST AFRICA

In the late nineteenth century Britain had colonised parts of East Africa and brought people from the Gujarat and Punjab to build transport systems and work in government administration. The main countries involved were Kenya, Uganda, Tanzania, Zambia and Malawi.

The main settlement of Asian families in East Africa took place between 1890 and 1935 and again between 1945 and 1960. Due to their history as traders and junior administrators, many had established successful businesses or professional careers.

However, when the East African countries became independent they were given the option to become citizens of these countries or remain British.

About two thirds from Kenya chose to exercise their British rights and come to Britain and when in 1972 Idi Amin of Uganda expelled all Asians with a British passport a large number were evacuated to the UK.

Language

The official language of India is Hindi. However, there are other main languages spoken particularly in the various regions or states.

For example, Punjabi is predominantly spoken and used for literature in the state of Punjab and Gujerati which is related to Hindi and Sankrit is widely spoken in the state of Gujarat.

The importance of Gujarati has spread with the historical movement of migrant workers from India to East and West Africa and then to Britain.

English is also widely used as an associate language for the majority of official purposes such as the administration of the Civil Service and the Police.

There are known to be over 1,600 mother-tongues in India and the Indian constitution encourages the use of regional languages in education, literature and cultural affairs.

The cross-over from one language to the next and the adjoining dialect and regional variations in India are tremendous. This often causes confusion. For example, the people of the Indian and Pakistani Punjab areas both speak Punjabi, but the Indian Punjabi write the language using *Gurmukhi* whilst the Pakistani Punjabis use the *Perso-Arabic* script.

Family

Like other Asian peoples, those from India place a strong emphasis on the family whatever, their religion. The sense of family responsibility remains strong even though in Britain it is often not possible for extended families to live together. Children are automatically expected to respect their parents and their wishes and to look after them when they are old.

Religion

Religion is a very powerful influence in the lives of members of Indian communities. There are several religions but the main ones are Hinduism (practised by 80% of the population), Sikhism (2%), Islam (10%) and the rest covering a wide range of minority religions. An outline of the main religions is provided under Main Ethnic Minority Religions.

GYPSY AND TRAVELLER COMMUNITIES

Gypsies have lived in the UK in substantial numbers since the beginning of the sixteenth century.

Other groups of Gypsy/Travellers including those of Scottish, Welsh and Irish heritage share in general terms a common history. More recently, a small but growing number of Gypsies from Eastern Europe have sought asylum in England.

Both Gypsies and Irish Travellers are acknowledged as ethnic minorities within Race Relations legislation.

'Traveller' is an umbrella name that encompasses a range of groups with a few elements in common:

- Romany Gypsies
- Irish travellers (once often referred to as tinkers)
- New Age Travellers
- Occupational travellers

A varied and diverse range of accommodation can be utilised:

- Towed trailers/caravans up to 24 feet long
- Static mobile homes on licensed sites
- Lorries and loose boxes (with interior conversion)
- Benders / tents / tepees
- Houses
- Vardas (Traditional Romany caravans, rarely seen these days)

Some travellers are frequently mobile; others travel seasonally, whilst others are almost sedentary. Distances travelled can vary greatly.

Size of population

Data on Gypsy/Travellers is difficult to establish.

There may be 80 to 110,000 in the UK. A recent estimate by the Office for Standards in Education put the total size of the nomadic population in England at about 90,000 persons. This is broken down as follows:

- Gypsy / Irish Travellers 70,000
- Fairground/Show people 10,500
- Circus people 2,000
- New Age Travellers 6,000
- Bargees / boat dwellers 500

These figures are estimates and do not include those Gypsies who may be living in houses. There is a pattern of Gypsies moving in and out of housed accommodation but it is estimated that the majority of Gypsies live in houses and have abandoned a fully nomadic lifestyle. This does not inevitably mean relinquishing their ethnic identity or cultural traditions.

It is estimated that the number of Gypsy/Traveller children of compulsory school age in England is in the region of 50,000.

Traveller communities have tight kinship networks. Intervention or involvement of social services is rare although there are concerns about cultural attitudes to schooling with very little attendance at secondary level, and high levels of ill health, including accidental injury.

Legislative considerations

The start of the 21st century may be an important period of transition within Gypsy and traveller communities. Where they can be found, static sites have a low or non-existent turnover and have long waiting lists. Councils are not obliged to provide static sites. However, many Gypsies/Travellers are now buying up parcels of land, and then settling on them, using the Human Rights Act, Article 8 as a legal defence in law to remain on their own land.

Discrimination against travellers has a high level of social acceptance. Traveller issues do not yet tend to be approached within the terms of 'race, ethnicity or diversity'.

However, in a recent legal case, (Commission for Racial Equality v Dutton) the Court of Appeal held that Romany Gypsies were an ethnic group within the meaning of the Race Relations Act 1976 (RRA) having regard to the evidence of their shared history, geographical origin, distinct customs and language.

More recently in O'Leary v Allied Domecq, a case brought on behalf of Irish Travellers, the County Court accepted that **Irish Travellers are also a distinct ethnic group for the purposes of the RRA.** There are currently no reported cases relating to Gypsies or Travellers of other ethnic origins but there seems to be no reason why Scottish or Welsh Travellers could not argue that they are members of separate ethnic groups. Whether such an argument is accepted is likely to depend upon the assessment of expert evidence.

Gypsies and Travellers who can show that they are members of a distinct ethnic group can use the RRA, supplemented by the Race Relations (Amendment) Act 2000 (RRAA), to combat the racism.

Travellers that are not members of a distinct ethnic group cannot claim the protection of the RRA and RRAA but they may be able to use Article 14 of the Convention to tackle discrimination by public bodies when their acts impinge upon other rights protected by the Convention.

Languages

The Romany people are believed to have originated in Northern India about 1,000 years ago. They dispersed throughout the world, arriving in the UK at the beginning of the 16th Century. As well as speaking the language of the country they are born in, they have their own language – *Romanes.* Some families (or clans) have lived in the UK for several generations; others are newly arriving as refugees, particularly from former Eastern European countries.

Irish Gypsies may retain a relationship with Eire as 'the Motherland'. They may speak *Gammon, Shelta or Cant*. Importantly, as with *Romany,* Irish Gypsies consider their language and many of their traditions as secret and no business of non-travellers or '*gaje'*.

[Gaje (GAH-zhe or gah-ZHAY depending on dialect) (or Geyro, Giorgio) (sing. masc. Gajo, sing. fem. Gaji) - All non-Gypsies, and any person not of Romani heritage.]

Gypsies are by necessity very insular people, and the *Gaje* are viewed with suspicion and caution. This is due to centuries of persecution at their hands.

400,000 Roma died in German concentration camps in WW2.

Gaje are viewed as foolish and honourless, and thus it is considered all right to trick, swindle and steal from them when it is necessary - though these things are only done when they are necessary for survival, not out of habit or to be malicious. It is considered very bad luck to associate with Gaje except in any way except for business.

Religion

Romany gypsies may adopt the religion of the country in which they live. There are Catholic, Protestant and Muslim Roma. The name that most Gypsies use for themselves as a race and people is Roma. Roma only refer to themselves as Gypsies when around the *gaje*.

Some New Age travellers may adopt a religion (anything from Pagan to Rastafari).

Naming

Naming systems are related to the country of birth. Children are often named after relations, so some archaic names have been passed down through the generations. Some are biblical (for example, Moses or Joshua) some are modern and chosen from pop / film stars names. Nicknames are frequently used. Surnames may come from either the father or mother depending on the circumstances.

Traveller families

Traditional Travellers consist of large extended family groups. The family is the central and most important social structure. Marriages between very young people from affiliated clans can be popular, as are large numbers of children.

Each sex has a distinct and closely defined gender role within the community. Children are encouraged to emulate their parents and adopt maturity at an early chronological age. Each family speaks for itself.

Within the Romany people there is usually an elderly matriarchal or patriarchal figure who is recognised as the leader of the clan, and whose word is law.

Written communication can be a problem, particularly with the older generations. Importantly, not all have had the opportunity for schooling so there is a high level of literacy.

Death

There are a number of varying ways respect is shown when an individual dies. Clearly this is a sensitive time and like most rites of passage it is celebrated.

Families may mourn for a year and believe it is disrespectful to say the names of the dead.

The Romany tradition of burning the residence of the deceased is still followed in some families. (It is believed this releases the spirit of the dead and prevents its return.)

PARTICULAR CULTURE AND CUSTOMS

Visitors should wait to be invited into a trailer by the occupant, who may prefer to talk outside the family home.

Same sex interviews are preferred, especially by the older generation.

If tea is offered it should be accepted, as it is a sign of acknowledgement of the family's cleanliness and acceptance of you as a visitor. Don't put your tea on the floor it is considered an insult. (Food and water is put on the floor for animals, not for humans.)

Remember some older gypsies cannot read or write. Consequently, completing forms can be difficult. Documentation (such as a birth certificate) may not be readily available.

Within the extended family there will be a younger member who has had an education and will be called upon for assistance, but not in front of strangers.

If forms need to be completed, then it is best to offer to complete them on behalf of the family (with a family member present) or to leave the paperwork and arrange for collection or supply a stamped, addressed envelope.

True gypsies are born to the life, and many have inherited total distrust of anyone outside of their clan. Their history is rich and global, but filled with acts of discrimination. That discrimination continues today.

WORLDWIDE LANGUAGES

Frequently, there is considerable overlap between linguistic, cultural and religious identity. There are 80 languages which have more than 10 million speakers and hundreds more which have at least one million speakers. (This is out of a total of 6,703 living languages in the world.)

The top 10 (native) languages in the world are:

Mandarin Chinese	885,000,000
Spanish	332,000,000
English	322,000,000
Bengali	189,000,000
Hindi	182,000,000
Portuguese	170,000,000
Russian	170,000,000
Japanese	125,000,000
German (Standard)	98,000,000
Wu Chinese	77,175,000

Source: Ethnologue, 1996